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THE  
MISSIONARY HERALD.

VOL. LXXIV.—MARCH, 1878.—No. III.

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REV. WILLIAM TRACY, D. D.

BY REV. G. T. WASHBURN.

VERY few readers of the Herald of to-day, or of those now most interested in missions, remember a meeting of somewhat more than ordinary interest in the Bowdoin Street Church, Boston, on the evening of Sabbath, November 20, 1836, at which the Secretaries of the Board, and Dr. Nehemiah Adams in behalf of the churches, bade farewell to fourteen young recruits, — seven missionaries and their wives, — starting to reinforce the then newly opened mission at Madura, in Southern India. Fewer still remember the sailing of the *Saracen*, three days later, or her arrival in Madras. Forty years have passed, and of the secretaries, and of those then members of the Prudential Committee, who sent them forth with their counsel and sympathy, one only, the venerable ex-secretary of the Board, remains; and of that company of missionaries all [excepting Mrs. Tracy] have now passed from the foreign field.

I write you to add one more name to the list of those venerable dead whose works do follow them, and whose memory we would not willingly let die, though they themselves are withdrawn from our sight, — the name of our father in the mission, and brother in service, Rev. William Tracy, D. D. He died at Tirupuvanam, South India, on the morning of November 28th, in the 71st year of his age, and the 41st of his missionary service.

Dr. Tracy was a native of Norwich, Conn., and was educated at Williams College and Andover and Princeton Seminaries.<sup>1</sup> The Missionary Herald of January, 1837, informed its readers that the reinforcement above referred to was to labor in Madura, and to open new stations in its vicinity, — the mission itself having been begun in 1834. Mr. Tracy's missionary career, therefore, covers the whole period of the mission's effective existence. He saw the two

<sup>1</sup> Dr. Tracy was born June 2, 1807; studied for a time at Williams College; graduated from Princeton Theological Seminary in 1835; was ordained at Philadelphia April 12, 1836; married Miss Emily F. Travelli, of Philadelphia, November 5, 1836; sailed from Boston November 23, 1836; and reached Madura after spending some months at Madras, October 9, 1837. He came on a visit to the United States in 1851, and again in 1867.

churches, with their half-dozen native communicants from Jaffna, increase to thirty churches, with 1,800 members; and a mission then occupying but the two stations of Madura and Dindigul, without having gathered any nominal adherents in the district, so expanded and increased as to embrace in its limits nearly the whole of a district larger and far more populous than Massachusetts, and to have under its instruction 8,000 nominal adherents to Christianity. At his coming, the chief access to the people was believed to be through tracts and schools; and missionaries frequently spoke through interpreters. Now, in place of the fathers are the children, who speak the native language with a perfection no foreigner can approach.

Mr. Tracy, soon after arriving at Madura, broke ground in the new field of Tirumangalam, twelve miles southwest of that city, and as soon as possible he went there to reside. Schools were opened in the towns about, affording occasion for frequent visits of the missionary, and serving as preaching centers over a wide region. His excellent knowledge of the vernacular enabled him to make good use of these openings, and the experience gained in this part of the work, and with native helpers, supplied a qualification most needful in one who was for nearly a quarter of a century to train the schoolmasters, catechists, and pastors of the district.

The year following his going to Tirumangalam he opened a boarding school. At first he could get but two Sivite lads for pupils, and these the sons of a schoolmaster. But from that day his name has been largely connected with the educational work of the district. By 1842, the boarding-school had grown into a high grade seminary, and in 1845, having over fifty pupils, it was removed to its present commodious quarters, which he in the mean time had been building at Pasumalai. Here he spent the next twenty-two years of his life, with the exception of a period between the end of 1850 and the early part of 1854, when he was absent in the United States. They were years of uninterrupted, happy, useful work. Among his pupils were almost all the pastors, catechists, and schoolmasters of the mission. More than 250 young men passed through the course of study prescribed for the school while under his administration. He was an admirable principal and teacher, but above all he was the pastor and religious teacher of his boys. In his school, he never allowed himself to forget that he was a minister and a missionary, and that the master's attention to the disposition and morals of his pupils should far exceed every other care, well considering that, though goodness without knowledge is weak, knowledge without goodness is dangerous, and that both united lay the surest foundation of usefulness to mankind. Few classes left his care in which nearly all were not professed Christians, and they appear to have stood the test of actual life as well as converts otherwise gathered. A large number of them have engaged in evangelistic work, and others have occupied honorable posts in government service.

Text books in theology and Bible study, as well as a school in which to teach such sciences, had to be created in the vernacular, and to these he gave much of his time. The Bible translated into Tamil 150 years ago, by Fabricius, though done with the best knowledge of that time, greatly needed revision; and soon after the Bible Society undertook the work. Mr. Tracy took his place upon the revising committee, and daily, for seven or eight years, gave

a portion of his time towards bringing out what has been called the best translation of the Bible in any language.

Since his return from his second visit to America, in 1870, he has lived and labored at Tirupuvanam. Though feeble, and subject frequently to intense suffering, he continued in his work to the last, even undertaking, with the other missionaries, the onerous labor of distributing the funds raised in England for those perishing by the famine, and ministering to the sick and distressed.

On November 8th, almost forty-one years from the day of their embarkation for India, Mr. and Mrs. Tracy experienced the joy of welcoming their youngest son, Rev. James Tracy, and his wife, as missionaries to the land of his birth and to the home of their declining years. The days of unpacking and settling in the home, the tokens from children and grandchildren, were occasions of deepest gratitude and joy. Both parents and son were looking forward to happy days of reunion and mutual support and counsel, after long separation. But the aged missionary's work was done. A laborious and well-filled life was rounded to its close. Almost suddenly, at the bright sunset of his threescore years and ten, the summons came from the Lord of the harvest field to cease his labors. "I am going home," he said, and thus, after bearing the heat and burden of the day, he resigned his toil.<sup>1</sup>

Mr. Tracy saw things with great distinctness, and seemed intuitively to take in all the bearings of a matter. Hence in governing his school, and in his influence upon others, he depended more upon his clear and fair putting of the case to the sense of what was right and fit in his listeners, than upon argument. When he was about to receive some of his early students to the church a question was raised about caste. "Go, and read your Bibles," he said to them. "The church is not mine but Christ's. I do not make the rules for it. You may bring just as much caste into the church as you find in your Bibles." In the course of time the boys returned. "And what did you find?" said he. "We found no caste," said they. "And you—?" "We will have no caste."

His mind was active, his wit was keen, and his house was a place where in later days young and old equally liked to drop in and enjoy his bright and cheery conversation, and when matters of serious moment were uppermost, to obtain his counsel. His penetration, prudence, and practical good sense, and the kindly manners with which he gave his advice, made him one of the best of counselors.

Altogether Mr. Tracy was a man who would succeed anywhere, and in any thing in which a Christian man should succeed. His work was less fragmentary and desultory than that of most missionaries, and its results were enduring and manifest.

<sup>1</sup> Another notice of his death states: "On Sunday, the 25th of November, he was able to be in his place in the sanctuary. Monday he was with his family at their early tea upon the verandah and sat down with them to breakfast at eight o'clock. Soon, however, he was attacked with an acute disease, to which he was subject, and sank very rapidly through the day. Mrs. Capron of Madura, twelve miles distant, came in to see him, and asked, in her cheerful way, 'What now, Brother Tracy?' 'Only going home, that's all,' he replied. 'But you want to go, don't you?' 'Have no choice,' he answered. He was conscious to the end."

## REV. PETER J. GULICK.

THIS father in the missionary work, and father, also, of a missionary family, died at the residence of his son in Kobe, Japan, on the 8th of December, 1877.

Mr. Gulick was born at Freehold, New Jersey, March 12, 1797. Educated at New Jersey College and Princeton Theological Seminary, he was married to Miss Fanny H. Thomas, of Westfield, Mass., September 5, was ordained at Freehold October 3, and sailed from Boston November 3, 1837, with the second reinforcement for the Sandwich Islands mission. Arriving at the Islands March 31, 1828, he labored, first at Waimea and then at Koloa, on Molokai, till 1847, then at Waialua, Oahu, till 1857, when he removed to Honolulu. In 1874 he went, with his wife and daughter, to reside with his son, O. H. Gulick, in Japan. That son wrote, a few days after his death: "We had a happy thanksgiving day with father and mother on the 5th of September, the 50th anniversary of their wedding day. On the 3d of November, we had a missionary gathering at our house, which father enjoyed very much, that being the 50th anniversary of their sailing from Boston for the Sandwich Islands."

After his death the following penciled note was found among his papers, and forwarded to the treasurer of the American Board, with an order for the sum named. He had spoken of his desire to send the donation, and the letter is supposed to have been written about the 5th of September, but it was not seen by the family till after his death:—

"DEAR SIR,—As the writer and his wife have been permitted jointly to labor fifty years in the Master's vineyard, and to see some fruit of their labor in the Sandwich Islands, and the beginning of the good work in Japan; and also to rear a family of eight children, and see them all enlisted under the Captain of Salvation with the people of God, free from the bondage of intoxicants and narcotics, and the seven living, apparently fighting the good fight of faith, and endeavoring to enlarge the borders of Emanuel's kingdom, we wish to make a thank-offering to the blessed Author of all good, for these precious favors. We, therefore, request our agent to send you \$50, which please appropriate to reduce the debt of the Board.

"And we hope others, to whom the All Bountiful has given more of the wealth of this world, may be excited not only to cancel that embarrassing and shameful debt, but to give the Board the means of planting the 'shining cross' in many dark places, which are now waiting for the light of life. Should this be in any measure the result of our offering, we shall, ere long, the more joyfully bid adieu to this world.

"Yours in Christ,

P. J. G. and F. T. G."

Respecting the death and funeral, Mr. Jencks wrote:—

"Mr. Gulick passed away very quietly, having his consciousness to the last; and some of his last thoughts were of the triumphs of the Gospel in this land. Some two weeks before his death he prepared a small collection of Scripture passages and hymns, and three days before he called attention to them, saying that he desired them to be his last sermon. They were read by Mr. Davis during the funeral exercises.

"The funeral discourse, from the text 'I have finished my course, I have kept the faith,' was by Rev. J. D. Davis. Five members of the Episcopal mission, of Kobe and Osaka, were present, one American Presbyterian missionary, from Osaka, most of the members of our mission, and several foreign resident friends."

Of Mr. Gulick's seven living children, four — three sons and the daughter — are now in Japan, and two sons are in Spain. These six, with the exception of one son, are now in the service of the American Board, as that son, Luther H. was, for many years. He is now employed by the American Bible Society, in Japan and China.

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### REJOICINGS ABROAD.

THE acknowledgments which have appeared in the *Missionary Herald* from month to month have shown that the subscriptions made at Providence to relieve the Board from its debt were made in good faith and have been promptly paid. In many cases, doubtless, the payment has cost not a little of self-sacrifice, but the movement was a hearty one, the pledges were made by those who love the cause of Christ, and have been readily and joyfully redeemed. There was no occasion for the suggestion which, doubtless, some have heard, that there would be a great falling off in the sum collected. THE DEBT IS PAID, and the small amount not yet remitted on the subscriptions, is mostly good, beyond a doubt.

It was well understood — not a little of the grateful rejoicing felt at Providence sprang from the assurance — that this relief to the treasury would send a thrill of joy around the world, among the missionaries of the Board. Evidences of this joy have been coming to the Missionary Rooms from time to time, as letters have been received written after reports from the Annual Meeting reached different foreign fields. One "joyous echo," from Constantinople, was given in the *Herald* for January, in which Dr. Wood exclaimed, "What a load has been taken from all our hearts by the wiping out of the debt! What new cheer and strength are imparted by the spirit of the meeting [at Providence], and its action in respect to the future." A few passages from other letters will be given here — a few of many which might be gathered, — that those at home who have rendered this service to the cause of Christ may see how the hearts of laborers abroad have been touched.

Mr. H. N. Barnum wrote from Harpoot, Eastern Turkey, November 21st: "We have just finished reading, in the '*Providence Journal*,' which reached us yesterday, the account of the late meeting of the Board. In all our reading of late we have had nothing so difficult to read aloud as this. A 'big lump' would come up in the throat, and the eyes would grow dim despite our best endeavors. The enthusiastic removal of the large debt, with a balance in the treasury for the coming year, and the spirit of consecration to Christ and his cause which appears in this report, give us the hope of a new application of power by the churches at home, through prayer and the dedication of men and means, which are, I believe, the earnest of a new era in the missionary work. And now we pray that the spirit of the noble men and women who

gathered at Providence may pervade us, their unworthy representatives, and that the 'Missionary Revival' which was so much the theme of that meeting may be realized here, among ourselves and through all our borders."

Mr. Montgomery of Marash, Central Turkey, says (November 27): "Messrs. Bliss and Byington brought us news of your glorious meeting at Providence, and that our beloved Board is out of debt once more! We rejoice with you in this lifting of the heavy load from off your hearts. I trust this is the beginning of better days for you at the Rooms, and for all our work. It cannot be that with so much of revival spirit abroad in the land, the churches will long neglect so plain a duty as the carrying forward of this missionary work with vigor."

Rev. E. E. Bliss, of Constantinople, wrote, January 2d: "I do not know that I have written you since the report came to us of the good meeting at Providence. You may be assured, though no one, perhaps, has told you so in words, that we all felt the quickening influence of the words spoken and the spirit manifested there. Tell Dr. Alden that his paper on the 'Missionary Revival' was made the theme of our Union Monthly Prayer-meeting at the Bible House in December. Our English and Scotch friends, missionaries and others, came to that meeting. And as we dwelt upon the theme, I hope some desire was kindled in our hearts to respond to the stirring thoughts brought before us. God grant that this year, 1878, may witness an onward movement along the whole line."

From India have come such expressions as these: "How shall we send you our greeting! How express our joy and thanksgiving!" "You cannot tell how much we rejoice over the blessed time you had at Providence. We, also, are lifted up. . . . And what a manifestation of love at that communion season [in the contribution for sufferers by the famine]. It went right home to our hearts. May God bless the churches supporting our Board more and more. The aid sent to us is most thankfully received, and we shall make many a poor famine-stricken soul glad by the help afforded."

One brother in the Zulu mission wrote: "We are so thankful that the forty-eight thousand dollars, about which we have had so many painful dreams, were paid off in such a splendid fashion! The Lord be praised." Another says: "I need not say how cheered were all our hearts in the lifting of that burden off your shoulders. All honor to ex-Governor Page and others, but 'glory to God.'"

Mr. Chapin, of the North China mission, wrote, November 30th: "Our Thanksgiving was made doubly happy yesterday by receiving intelligence of the paying off of the debt of the Board at the annual meeting, and also of the safe arrival of the Aments and Roberts at Tientsin. Truly a new song was put into our mouths, even praise to the living God. What shall we render to him for all his mercies? We take these things as pledges of future enlargement in our work." Mr. Blodget, of the same mission, exclaims, "Forty-eight thousand dollars in forty-eight minutes! God be praised that he put it into the hearts of his people to give so willingly. It causes great joy to us here, as it has caused, and will cause, great joy throughout all the missions."

The venerable Titus Coan wrote from Hilo, Sandwich Islands:—

"We have been charmed and electrified by the report of the meeting of the



A. B. C. F. M. in Providence. The meeting was one of thrilling interest, and I am sure that He who said, 'Lo, I am with you alway,' was there to verify his promise. . . . When God speaks how soon the cloud lifts, the dark sea divides, the 'pillar of fire' shines, 'Jordan is driven back,' 'the mountains skip like rams, and the little hills like lambs.' That leaden debt, which lay like a mountain upon you, was removed at the touch of God's finger, and the command of 'The Captain of the Lord's host' — 'GO FORWARD,' thrilled through your ranks like electric power. Surely you were all moved as by spiritual dynamics, and I hope, and pray, and trust that the momentum given the churches by the Spirit will continue and increase until the world feels its power.

"Did you not, on that auspicious occasion, feel the truth of the Saviour's declaration, 'If ye have faith as a grain of mustard-seed, ye shall say unto this mountain, Remove hence to yonder place, and it shall remove?'"

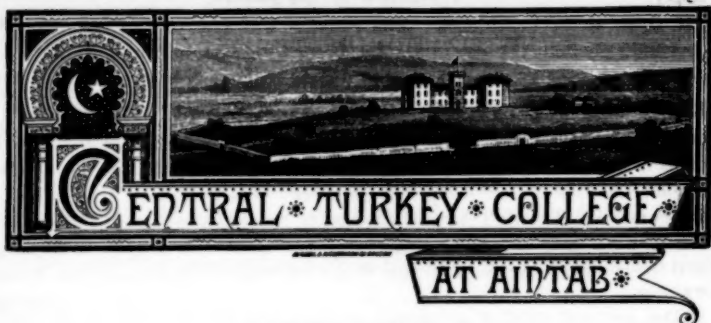
"Well, that mountain is sunk. May it rise no more; but may the faith, the hope, the joy, the love of the church rise to overtop every mountain, and to overcome every obstacle, until your and our Board shall count a million annually, and the converts be counted by many millions."

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#### WHAT SHALL BE IN TURKEY.

THE time is preëminently critical in a land upon which has been expended much of recent Christian effort. The prayers of all God's people should now be earnest, that the great events which have transpired, and others lying in the near future, may be so ordered that they shall not obstruct, but shall greatly further the interests of the Gospel.

What is to be? Will the powers soon to be in conference, see to it that needed reforms shall be gained for all the nominally Christian populations in different portions of what has been, as well as of what may still be, the Turkish empire? Will *religious liberty* be secured for all these, and for Moslems as well? The time is ripe for this. Thousands of Protestants, the fruit of existing missions, have already done something to illustrate a purer faith, and to win the respect of Moslem neighbors. Nearly a hundred churches are so many centers of light, scattered throughout the empire, from the Bosphorus to the Tigris. Hundreds of Protestant preachers and teachers, trained in mission schools, are ready to tell the story of the cross to their Mohammedan neighbors. The New Testament, in their own language, is ready to be placed in their hands. Missionaries, well trained native agents, schools, seminaries, colleges, a Christian literature — these are moral forces already in the field. Shall they work a grand reconstruction of the empire, developing its intellectual and its natural resources, and above all securing the early triumph of the kingdom of our Lord in regions once blessed by his personal presence and the labors of his apostles? These are ends to be sought for in fervent and hopeful supplication before Him who causes the wrath of man to praise him, restraining the remainder thereof.



BY REV. E. G. PORTER.

WE gladly furnish readers with this pleasing view of the new college building and grounds at Aintab, as seen from the south. The engraving was drawn by Ipsen, from a small photograph recently received from Turkey.

The main building is constructed of stone, and occupies a commanding site, overlooking the western approaches to the city. Its extreme length is 160 feet. The wings are 52 feet long by 28 feet wide. The entire college lot embraces about thirty-four acres. The area enclosed by the stone wall is about fifteen acres. Every stone in this building has been paid for by the Sunday-schools of America, and largely in dollar contributions.

The small building within the enclosure, on the right, is designed for the President of the college, and is given chiefly by friends in England.

The first term of the first collegiate year began on the 11th of October, 1876. The number of students in the Freshman Class was eleven, and in the Preparatory Department twenty-seven. At the present time the whole number in attendance is fifty-five.

The studies pursued thus far are the Turkish, Armenian, and English languages, Algebra, Geometry, Anatomy, Natural Philosophy, Astronomy, Physical Geography, Trigonometry, Composition, and Declamation.

The Faculty comprises the Rev. T. C. Trowbridge, President; Professor Henry Lee Norris, Jr., M. B. (Edinburgh), Physician to the Central Turkey mission and United States consular agent at Aintab; Professor Alexander H. Bezjian, Professor K. H. Sewny, M. D., and Mr. Ovagim, tutor, — a graduate of Robert College.

The medical work is already a great attraction, and efforts are being made to procure a dispensary, a hospital, and a place for clinical instruction.

The religious spirit prevailing in the institution is indicated by the fact that Professor Bezjian has a Bible class of about sixty young men, in connection with one of the churches. The great changes now being effected by the war with Russia are likely in every way to enhance the importance of this college, in relation to the welfare and future development of Asiatic Turkey.

In view of the hardships and distractions to which the people have been exposed, the growth of this promising college, in a single year and a half, is quite beyond the anticipation even of its most sanguine friends. It is gratifying also to know that our high estimate of the value of this and similar institutions, growing out of the missionary work of the American Board, is fully endorsed by an able and critical writer in a recent number of the "British Quarterly."



## CIVILIZATION OF THE INDIAN.

It is too late to ask the question, Is the Indian capable of civilization? Schools and churches, the practice of agriculture and the mechanic arts, laws enacted and administered by themselves, more than one hundred thousand Indians in citizen's dress, rapidly adopting the usages of civilization — these are accomplished facts, that, better than theories and speculations, have answered the question. Twenty thousand Cherokees, living under a constitutional government, are said to compare favorably in "thrift, intelligence, and morals, with their white neighbors in the States of Missouri, Arkansas, and Texas." This and other happy results of efforts to civilize the red man — the fruit largely of missionary labor, self-denial, and sacrifice — are the occasion of no little satisfaction to the friends of missions, and especially to the constituents of the American Board.

The experience of sixty years, the labors of five hundred men and women among eighteen different tribes, at an expenditure of over a million of dollars, have shown the Board that the Indian, however degraded he may have been, is yet capable of displaying a genuine manhood. All he asks, and all that his friends ask, is that he may have the opportunity. Let the present "Peace Policy," inaugurated by President Grant, be continued; let the gentlemen who are connected with the Board of Indian Commissioners be sustained in their self-denying labors, despite the clamor of interested parties, who would transfer the Indians back to the war department; let schools be established for the education of Indian youth; let the Indians, as fast as duly qualified, be permitted to take up and hold lands, with all the rights and privileges of white men, and they will soon vindicate their character, and become worthy citizens in the land of their fathers.

The following figures, taken from official documents on file at Washington, need no comment. They speak for themselves of the rapid progress of the Indians in the arts of civilized life: —

## RESULT OF NINE YEARS UNDER THE PEACE POLICY.

	1868.	1877.
Number of Indians in United States . . . . .	—	about 278,000
Wear citizen's dress . . . . .	—	112,903
Houses occupied . . . . .	7,476	22,199
Built last year . . . . .	—	1,163
Schools . . . . .	111	330
Teachers . . . . .	134	437
Scholars . . . . .	4,718	11,513
Money expended for education . . . . .	—	\$337,379
Indians who can read . . . . .	—	40,397
Learned to read last year, (Five tribes in Indian Territory not included) } . . . . .	—	1,206
Church buildings on Reservations . . . . .	—	207
Indians church members . . . . .	—	about 29,000
Land cultivated by Indians . . . . .	54,207 acres	292,550 acres
Male Indians engaged in labor, (Five tribes in Indian Territory not included) } . . . . .	—	34,632
Bushels Wheat raised . . . . .	126,117	688,278
"    Corn raised . . . . .	467,363	4,656,952
"    Oats and Barley raised . . . . .	43,976	349,247
"    Vegetables raised . . . . .	236,926	556,975
Tons of Hay . . . . .	16,216	148,473
Horses and Mules owned by Indians . . . . .	43,960	216,388
Cattle owned by Indians . . . . .	42,874	217,883
Swine owned by Indians . . . . .	29,890	121,358
Sheep owned by Indians . . . . .	2,683	587,444

## HAWAIIAN ISLANDS — PRESENT NEEDS.

THE following extracts from a letter recently received from Rev. Titus Coan, who has labored so successfully, and for so many years at Hilo, Hawaii, are instructive and suggestive. They may help many readers to a fuller understanding of the present condition and dangers of that field, though so much has been done, and so much good accomplished there in the past.

"I am now seventy-seven years old, lacking two months; and although a gracious God has preserved me with patient care, so that I usually preach three times on the Sabbath, besides holding two other public exercises, of an hour each, being also full of labors during the six week-days, yet I know that 'I must soon put off this tabernacle' and pass over the river. Even now, although my voice is strong and my heart young and warm, and I still love to proclaim the glad tidings in the sanctuary, and to teach daily 'from house to house,' yet this mortal frame refuses to climb the rugged precipice, to scale the high mountain, to beat through the tangled jungle, and to struggle in the raging river. For years I have pondered the question, not without prayers and tears, Who shall be my successor in this 'field, which the Lord hath blessed,' in spite of the weakness, the great unworthiness, and the many sins of the present husbandman. . . .

"You are aware that notwithstanding the great and marvelous work that God has accomplished at these islands, a new and a harder struggle is before us. Chinamen are coming in by thousands, and foreigners of many nationalities, and of diverse complexions and opinions, are multiplying in the land. There is a rush and a struggle after 'filthy lucre,' and 'gain is esteemed godliness,' so that a new and earnest warfare has just begun on our shores. It has none of the simplicity of that of fifty years ago; but is complex, conflicting, many sided, and *polygoteous*; and of this we may be comparatively sure, that, unless wise, patient, and continuous evangelical labors are bestowed upon these natives, and upon the mixed races around us, the masses will crystallize around three points: stupid indifference to all spiritual things, bigoted papacy, and infidelity. I may, perhaps, add 'abominable idolatry.' Such a picture looks dark and fearful in the prospect, and I do not believe that the 'Good Shepherd' will suffer it to be realized; but, if prevented it must be through vital faith, living love, and earnest fidelity in the work of the Lord. Let us 'hold the fort' and 'keep the vineyard.'

"It seems clear to many thoughtful minds that some outside power must come to our help, or much, not to say all, that has been done for these islands will be lost upon future generations. The fallow ground has been broken up; good seed has been sown broadcast; the field has been watered by the dews and the rains of Heaven; the seed has taken root and sprung up; a great and glorious harvest has been ripened and gathered into the garners above; and with joyful hallelujahs we have shouted the 'harvest home.' All this is well; but another generation has come up, like weeds and brambles upon a fallow field, while most of the old husbandmen, who once 'sowed in tears and reaped in joy,' have rested from their toils; and now we need fresh laborers, to break up anew the ground, and secure, under God, another harvest. Who shall do this if not the successors of the noble band who sent out the pioneers to this field?

Satan and the papacy want the ground; but will it not be better that the A. B. C. F. M. reoccupy it to such an extent as to secure what has been gained, until both the foreign and the native element have become established on a firm basis, and prepared, through grace, to perpetuate those invaluable institutions which have been planted in this land?"

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### FINANCIAL.

At the close of the first five months of our financial year, we are permitted to announce that of the amount subscribed at Providence toward the extinguishment of the \$48,000 debt, there has been paid into the treasury the sum of \$49,984.73, reminding us of the terms of the Scripture promise, "good measure, pressed down and running over." To the payments making up this sum, from the pledges of so many hundreds, there have been appended no regrets, only thanksgivings, prayers, and glad anticipations for the future.

During this period the Treasurer has received from the regular donations of the churches, \$106,507.74, — falling short of the amount received from the same source last year nearly nine thousand dollars. This is not pleasant, but the loss has been more than balanced by an increase from the gifts of the dead, so that our total receipts for the first five months of the year, excluding what has been applied for the liquidation of the debt [\$47,985.94], amount to \$147,305.39, an advance of about \$300, beyond what was received from all sources during the first five months of the preceding year. We certainly have occasion to "thank God and take courage;" yet some anxiety arises from the fact that the amount received from the regular donations from the churches is a few thousand dollars behind that of a year ago. Will our friends make it sure that this lack is more than supplied during the months which are to come?

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### ITEMS FROM THE MISSIONS.

MR. BLODGET, of *North China*, reported, December 2d, the recent addition of four young men to the church at Peking. Respecting the famine he writes: "This is a year of *great distress* in Northern China. It seems as if millions must perish from starvation, notwithstanding all the efforts of the government and of the people to prevent it. We hear of husbands selling their wives, of parents selling their children, of rich and poor alike reduced to beggary, of families who despair and die in their own houses, rather than scatter about over the country in the forlorn hope of finding food to lengthen out their days. In many cases houses are torn down, and the timber sold for money to buy bread. Everything edible is consumed. The hulls of grain, corn-cobs, grass-roots, the bark of trees, and even a kind of earth, all are eaten by starving people in their extremity. The province of Shansi suffers most severely. Shensi, Honan, Shantung, and the southern parts of Chihli are also involved in this calamity, the distress varying in degree in different places."

Mr. S. R. RIGGS, of the *Dakota mission*, wrote January 14th: "You ask for the number of Indians under the care of our mission. This will be about the number:

"Santees, at Santee Agency . . . . .	744
Sissitons, at Sissiton Agency . . . . .	1,715
Sissitons, at Brown Earth . . . . .	120
Teeton Sioux, at Fort Sully, <i>about</i> . . . . .	1,000*
Rees, Hidatra, and Mandans, at Fort Berthold . . . . .	1,400
	<hr/>
	4,979

"Indirectly we are acting upon a great many others, scattered in various places. At the Santee agency, however, perhaps quite half are under Episcopal teaching.

"There is often something very perplexing about the numbers of Indians. Last year — that is a year ago — when we were engaged in fighting the Sioux, their reported number increased beyond all belief. This last fall they have shrunk wonderfully. One wonders what has become of them."

## LETTERS FROM THE MISSIONS.

### European Turkey Mission.

#### PERILS BY THE WAY.

LETTERS from missionaries in European Turkey, when published in the *Herald*, must of course be much older than other intelligence from the seat of war. Yet statements in regard to circumstances in which the writers have been placed may still be of much interest to their personal friends and to all friends of missions. It was announced in the *Herald* for December, that the families of the missionaries at Samokov were sent to Constantinople in September last, for greater safety. It seemed best for Mr. House, who needed rest, to remain there also, with his family, and as Mr. Clarke was much away from Samokov, Mr. Locke would be often left alone at that place, and Mr. Jenney, of Monastir, went to join him. Mr. Jenney wrote from there December 12th, as follows: —

"You may be somewhat surprised to receive a letter from me in the northern part of Turkey, but the providence of God seemed to call me here. I left Monastir November 26th, and reached here December 1st. It was a very perilous journey, and twice, to human view,

I came near losing my life. Many times I waited to hear or feel bullets, for often the highway robbers whom we passed would stop, take their muskets from their shoulders, and consult. Several times my zabtie, who evidently understood more than I did, struck my horse severely and bade me make good time, and then we would dash through the mud, the zabtie ever looking back and spurring on the horses. I traveled ninety miles the last two days, through mud, snow, hail, and rain, being in the saddle but twenty-two hours.

"One hour after dark, Mr. Locke cheered me in answer to my request to be admitted, with, 'Oh, yes.' I was in describably happy that my journey was ended, but when Mr. Locke, as he opened the door, said, 'Well, brother, you have come just in time, for they say those fellows are near,' I thought that my jaded horse and his rheumatic master might soon have a still more perilous journey. . . . Oh, how tired we are of war and rumors of war."

#### A PLEA FOR THE "ZORNITZAR."

Mr. Jenney also writes: —

"With appropriations for 1878 there

\* This is about the half reported this year at the Cheyenne Agency.

came a suggestion from you, that the 'Zornitzar'<sup>1</sup> be discontinued, or published as a monthly. We missionaries raise one united voice and cry *never, NEVER, NEVER!* stop our paper. We appreciate the pressure on the Board, but you most certainly do not and cannot appreciate the grand work of the 'Zornitzar.' As the Polar star guides the mariner, so the 'Morning Star' is leading this people to 'the lamb of God, who taketh away the sins of the world.' Scores, yea hundreds of Macedonians know of the way of salvation through our paper. Hundreds of homes are thus entered to which no Protestant can approach. In some places ten copies only are taken, but the readers number from fifty to one hundred.

"Nor is the political part only read. I have heard the more strictly religious and historical parts discussed in a manner which shows that the whole paper is prized. Each number is a helper sent out, at small expense. A helper of flesh, blood, and soul would meet men eager to argue for their faith, but our four paged helper quietly and powerfully, through the aid of the Holy Spirit, convinces men of sin, of righteousness, and of judgment to come. In the name of Jesus, for whose sake we print the 'Morning Star,' we beg the churches not to require us to discontinue this means of grace."

#### PERILS AT HOME.

Mr. Locke also wrote from Samokov, December 4th:—

"After having had, for some thirty or thirty-five days, no English-speaking associate, it seemed good to have one come to me as Brother Jenney did last Saturday evening, safe and sound. He had a perilous journey from exposure to evil men on the road. We are both glad to be here, but how long we may stay, when we shall go, or where, are questions we can ask, but do not attempt to answer. Nor do they trouble us much. We propose (D. V.) to stand by until it seems to be the Master's will that we should leave. When he calls he will show us

<sup>1</sup> The "Zornitzar" is a small periodical in Bulgarian, published by the mission.

the way. We pray that we may have grace to know and do his will. As to the actual dangers that surround us, we do not, we cannot know. We cannot be intimate with any one, for reasons that I need not state.

"Villages not six hours distant have been 'looted' within five days, and it is said, and I do not doubt, that the Circassians want and intend to loot this city,—the upper part of it, where the Christians live. The Turks and the Bulgarians have made and signed an agreement for mutual protection, and I hope that good may come of it. But God is the keeper.

"It is now almost two weeks since I have heard from Brother Clarke, who left Philippopolis two weeks ago to-morrow to work among the destitute.

"Our theological school goes on as usual. We hope to keep it going, and to stay here, by the stuff, so long as God wills. It seems at times as if we had reason to believe, from God's care in the past, that he would not suffer harm to fall on us and ours. I am very glad that thus far our souls have been stayed in peace."

#### Eastern Turkey.

##### THE SCHOOLS AT HARPOOT.

THE following letter from Mr. H. N. Barnum, of Harpoot, respecting the examinations of different schools there, dated November 21, 1877, is of unusual interest:—

"Our annual examinations were completed a week ago to-day. On Friday, the 9th, the seven members of the graduating class in the Theological Seminary were briefly examined, and in the evening each one delivered an oration to a very attentive audience, which nearly filled the church. These young men are somewhat above the average in ability and promise. The next day they were examined for licensure, by five of the pastors, assisted by us.

"On Sunday Pastor Mardiros, of this church, preached a sermon with special reference to these new preachers, and to those who are going to the villages to la-

bor this winter. In the evening an interesting prayer-meeting was held, attended only by the members of the three schools and of our missionary circle. The last weeks of the term were marked by a very gratifying interest in spiritual things among the majority of the pupils.

"On Monday, the sixty pupils of the Female Seminary were examined. Besides the fundamental branches, and the reading of compositions and the recitation of pieces which the girls had committed to memory, they were examined in Algebra, English, Turkish, Natural Philosophy, Physiology, the Bible Handbook, and the Life of Christ. The audience numbered about one hundred and fifty, and filled the school-room, from which the desks had been removed. They were admitted by tickets, and hence it was the most select company that we have had on such an occasion; and while most of the recitations were above the capacity of a good share of the audience, the examination was so animated and fascinating as to keep almost every spectator in his place till the close. In Miss Seymour's absence, during a good part of the term, the responsibility has rested upon Miss Bush, who seems to have had special strength given her; and her assistants have performed their duties admirably. The school is steadily advancing, and this examination was the best which we have had. The neat but plain dresses of the girls and of the few students' wives who belong to the school, their bright, animated, and intelligent faces, and their ready, sprightly answers, made it a most interesting spectacle; and taking it in contrast with the surrounding community, such a beautiful and striking scene can be witnessed nowhere else in this part of the country. No Turk had ever visited the school except on two occasions, and those were officials who had seen something of European society. At this examination I invited the Turkish teacher of the Normal School to be present, and as the examination was proceeding, I asked him how he liked it. He said, 'It is amazing, — amazing.' Yet he had frequently seen the list of studies pursued.

"The examination of the Normal School continued from Tuesday morning until a little after noon on Wednesday, and the whole concluded with an exhibition before a large audience, admitted by tickets, so as to have a select and not overcrowded assembly, on Wednesday evening. As I cannot do justice to the examination without a lengthy description, I will simply say that I never saw a better one anywhere, and that I never saw so much crowded into the same amount of time. There were no wasted minutes. Mr. Browne is doing a good work in this school. All the exercises gave great satisfaction. The singing of the one hundred boys and young men was very fine, — particularly a few of the 'Sankey Hymns,' some of which had been translated, and some were sung in English.

"If our friends at home could have witnessed these examinations; if they could know these schools, which are to constitute 'Armenia College,' thoroughly; if they could see the admirable spirit which pervades them, and understand the great work which they are to do; they would put \$50,000 for endowment into Mr. Wheeler's hands as quickly as the same sum was raised in the great meeting at Providence."

#### Madura Mission—Southern Hindostan.

##### NATIVE LETTER OF THANKS.

DR. CHESTER, of Dindigul, wrote December 18th, saying: —

"I write a line only in forwarding the enclosed letter from the pastors, catechists, and teachers of the Dindigul station. The handwriting and the composition are Pastor Colton's, — our native pastor at Dindigul. I have not changed it in the least. It speaks for itself, and is a spontaneous token of gratitude to the Lord for that wonderful meeting of the Board at Providence, and to the dear Christian friends who remembered us so kindly at the communion season."

The following is the letter thus referred to, — addressed to Secretary Clark, and signed by the writer, Mr. Colton, and



fourteen others—four writing their names in Tamil, the others in English:—

“REV. AND DEAR SIR,—The undersigned, that are engaged in the service of the Lord in Dindigul station of the American Madura Mission, beg to send the following letter of thanks.

“Rev. E. Chester, M. D., who has the charge of this large station, having read with peculiar pleasure the very interesting and encouraging accounts of the last anniversary of the American Board, held in Providence, R. I., not only permitted some of us to read the paper, but also informed us the important items in our monthly meeting.

“The Board, which originated with the fervent prayers of Samuel Mills, have always kept in view the sacred and noble work of evangelizing the heathen nations. They have been permitted already to see the first fruits of their labors of love throughout the world.

“The sermon by Dr. Fairchild, and the essays by Dr. Alden and yourself, are very opportune and very suggestive. The cream part of them was duly made known to us in our last meeting. We return to our respective congregations with fresh vigor and warmth. We will use those sterling thoughts as subjects of our addresses to our people. We hope and pray that all those under our charge will be revived, and receive fresh unction from above.

“The fact that the heavy debt of the Board was so speedily cleared in one or two sessions of the annual meeting, by worthy and liberal pledges, is a remarkable index of the zeal with which the cause of missions has its hold on the hearts of Christians in the United States. The impulse given on the occasion by the presence of the Holy Spirit is no less remarkable. We do rejoice on hearing the cheering news. Your zeal will, doubtless, provoke very many.

“Though the famine has been very severe in our land, yet we have ample reasons to be grateful to the wise Providence that ordered it for good. We are gradually led to look upon this grievous famine as a negative mercy. As this drought happened after the opening of

the railway in the district, abundant supplies of paddy and rice have been imported from Burmah. Some of us call these consignments of grain ‘Manna.’

“The timely efforts of the government, and the wonderful liberality of the people of England, at this critical season, not only saved the lives of thousands, but have also called forth feelings of more admiration, gratitude, and loyalty on the part of the subjects. The people, *en masse*, see clearly, now, the nature and fruits of Christianity. The salutary effects produced will continue for generations. In all these things we trace the wonderful dealings of God, and cordially ascribe all praise to his glorious name.

“We and our congregations send our warmest thanks, through you, to the Prudential Committee, and to all the officers and churches connected with the Board, for their special act of kindness in remembering us at this time of scarcity and anxiety, and sending to our mission a moiety of the collection taken at the communion season, during the late meeting of the Board,—to be distributed to the helpers that are equally affected by this terrible famine.

“In conclusion, we pray that our Heavenly Father will multiply your seed sown, and increase the fruits of your righteousness.

“We beg to remain,

“Yours in Christian fellowship.”

#### HEAVY RAINS.

Dr. Chester adds to his note this statement in regard to the heavy rains which have succeeded the famine:—

“After the drought and the famine we are having floods, tending to add much to the distress of the poor people. We have not had such a rainy season since we came to India. Our rains ought to be all over now, yet we are having heavy rains still. The Nigai River, at Madura, has been full from bank to bank for nearly three months,—something quite unexampled. The railroad between Trichinopoli and Madura has been breached in many places, and two bridges have fallen. As soon as they repair one break a new flood comes

and washes it away again. Our garden well, which has not, for seven years before, had at any one time more than four or five feet of water in it, and for two years past only two feet, has now thirty feet. All the wells are filled. It will be a great blessing to the poor cultivators in the end, though they are losing part of their crop now; for in this district there is very much cultivation under wells, after the rainy season has passed."

### North China Mission.

#### THE FAMINE—GOVERNMENT ACTION.

READERS may be almost weary of seeing notices of distress and starvation in different lands; but while such distress exists, in fields where they are called to labor, missionaries cannot fail to be deeply moved by the suffering around them. They should report the facts; and Christian communities in more favored lands should, and surely will, be moved to effort that relief may be afforded. The letter from which extracts are given here has also a pleasant aspect, in its relation to this famine in China—the view presented of benevolent, paternal action by the Chinese government. The letter is from Dr. Porter, of Tientsin station, but is dated at Pao-ting-fu, October 30, 1877. It states:—

"The famine in India, which has drawn so upon the sympathies of Christians, is having its parallel in China, to a certain extent. Last year Shantung suffered very greatly, and \$10,000, more or less, were distributed by the several mission societies. This year the distress is even greater, because it is cumulative. I understand that thirteen of the eighteen provinces have been without rain, but the distress falls especially upon Honan and Shansi. In this province [Chihli] my note-book records only four rain storms in as many months, only two of which did more than moisten the ground. The sun burned away the clouds.

"Just at the south gate of Pao-ting-fu a tiny stream flows. It rises in a 'one acre spring,' seven miles west from the

city, and flows from here to Tientsin. Small as it seems, it is of vast importance to all the southwest region. It is the most convenient water approach to Shansi from Tientsin. To-day the north bank of the river, for half a mile, is covered with great piles of rice bags, part of the government contribution to the famine districts. Vast stores have been accumulating at Tientsin all summer. This is the first instalment sent on by the governor-general. I found here 6,000 sacks of rice, each holding about 190 pounds. The first fleet has returned, and scores of transports are on the way. From here the transportation is pitiful enough. Each side of the river is crowded with carts, while a file of laden carts is just starting southward. Each cart, with its small load, was toilsomely dragged up the slope by a team of *two cows*. They must drag slowly on six or eight days to the entrance of the Kukuan pass. There the grain will be transferred to the sore backs of mules and camels, and march slowly on through the mountain defiles five or six days more, to Pai-yüan-fu, the capital. From there, by an equally slow process, it will be distributed to the distressed districts. It fairly makes one ache to see this painful process, while thinking of the people who may die before succor reaches them. How easily a railroad would supply the need.

#### IMPERIAL RESCRIPT.

"Would you like to see the Imperial Rescript which is the authority for this movement in grain. It exhibits the best side of a paternal government.

"8th month, 28th day. The Shansi drought is excessively severe. We approve the petition of Tsêng Kuo Chüan, the governor of Shansi, to retain the military fund which should be transmitted to Peking, to the amount of 200,000 taels (\$280,000), for distribution. We further order Li Hung Chang to devise means for raising and distributing a like sum of 200,000 taels. The province of Honan is also suffering severe calamity. We further approve the petition of Li Ching Ao, to draw from the military fund which should be sent to Peking the

sum of 147,000 taels, to be used for distribution. Considering the wide extent of the distressed districts, and the people, with upturned mouths, like birdlings, crying for food, how can the Court be unmoved to pity. We, regarding the pitiful populace, greatly fear lest succor cannot be extended to every one. We therefore order the board of revenue to devise means for distributing at once 200,000 taels. Li Hung Chang may further arrange to distribute 200,000 taels in the two provinces of Honan and Shansi.

"Since the distress in Shansi is the most severe, while in Honan it is less so, of the sum of 400,000 taels seven tenths may be sent to Shansi, three tenths to Honan. This large sum is committed to the above mentioned officers for distribution. Let the governors urge the under officials to distribute this fund, incited by conscience to a faithful performance of the trust, to the end that every household may partake of the imperial favor. Let them carefully avoid extortion in the dispensing of the fund.

"In view of the deep distress of the two provinces, the people waiting pitifully for food, let all the greater and lesser officials be ordered to remit the customary transit customs dues to all grain merchants who may be transporting grain into these provinces. Respect this."

"You will see from this that the government is doing a great deal, far more than can be done in any other way. More than a million of dollars is appropriated, a large part of which will escape the filching of the lesser officials. But still thousands must die. The missionary community would be glad to do something, as they did last year, to relieve the distress. A young man, Mr. Foster, of Shanghai, visited me last week on his way to Shansi, to see the condition of things and to report at Shanghai, hoping to make an appeal to the benevolent of England and America. The foreign communities on the coast will give something no doubt, but they may have exhausted their spirit of benevolence the first winter, so that a wider area must be gleaned from if possible."

#### LATER STATEMENTS.

On the 24th of November Dr. Porter added to his letter, at Tientsin:—

"In regard to the famine, we have full reports from every part of this province. All the tourists bring back the same pitiful tale. Messrs. Smith and Stanley report our members as on the verge of starvation. Unless we keep them alive, they are likely to be in their graves before spring. In Honan men are selling everything at ruinous rates. . . . Mr. Borradaile, of the London mission, showed me a cake such as the people are living on. It is a kind of dumpling made of the meal of sorghum—seeds, stalk, root, and all, ground together,—enclosing a ball of stewed oak or willow leaves! . . . Men with sixty acres of land scarce have raised enough to fill three bags with grain. In many places the people have sealed up their houses with mud and fled, some south of the Yellow River, and some north towards us. Tientsin is the great harbor for them. All the roads leading to the great cities are lined with people, escaping from starvation. . . .

"One might write pages of these distressing details. Cannot something be done in America to help a little at least? Why might not a ship-load or more of grain be sent from California; or better still, the money that a ship-load would cost, for us to dispense? This work of alms-giving should be made to help us in our mission work. The result in Shantung last year was certainly helpful. Those who have eaten bread from a mission compound do not think of the donors as devils, at least."

#### AN INTERESTING INQUIRER.

Turning to other matters, Dr. Porter says:—

"Just before leaving Pao-ting-fu I had an interesting inquirer, who, I hope, will soon be baptized. He is an old man of 57 years, a doctor by profession and a very intelligent man. His story is full of interest. . . . He says that ten years or more ago, he had a severe stroke of paralysis. In his fear and distress he made

a vow, that if he recovered he would go about preaching the 'true doctrine,' not knowing what that was or where he could find it. He got well, but forgot his vow. About a month before he came to me he began to feel a twitching in his arm, reminding him of his old attack and of his old vow. His conscience twitched and twinged too. He thought his time of judgment had come. People at home need not ask if the heathen here have a conscience; this case is only one among a multitude. He came very soon after to our chapel, and listened eagerly. He seemed to drink in all that was said, and he read our books with evident pleasure. I have no doubt he is a sincere believer now. He entered into a sort of covenant with our little church the Sunday before I came away, and besought me to baptize him as soon as I thought it right to do so, that he might think of himself as really a disciple. He said to me the last day I saw him: 'To think that I should have lived to be fifty-seven years old, and never have known of God's love and truth. Surely this is nothing but the grace of God that lets me know of Jesus and salvation now.'

#### DEATH OF A BELIEVER.

"A dear young man, who studied with me last winter, earnest, faithful, and talented, has been called to be with Christ. He left the legacy of a true and simple faith to his aged parents, urging them to bury him in a Christian way, and to follow him to heaven. I have seldom met so pleasing or so true a Chinaman, and shall miss him sadly for our work's sake. He was one of those who came to me last winter trundling a wheelbarrow, on which sat his little brother. He was a doctor, and remarkably well read for so young a man. I had hoped he might spend this winter with me and study western medical science."

#### Japan Mission.

#### ORDINATION AT HIOGO.

MR. JENCKS wrote from Kobe, November 30, 1877, mentioning the arrival of

Mr. and Mrs. Curtis and Miss Clarkson, stating that the Kobe girls' school had forty-three pupils, and reporting the ordination of a native pastor:—

"The ordination of Mura Kami San, which took place at the Hiogo Church, on the 24th instant, was extremely interesting. He is the first purely native pastor, as Mr. Sawa Yama was educated in the United States.

"Mura Kami San, I think, is the best fitted for the office of any man I have seen, and his church are the happiest company of Christians that I know of anywhere. The examining council was composed mostly of, and carried on mainly by natives, and it moved with due order and deliberation. The ordination services were conducted by the missionaries, Rev. Mr. Atkinson giving the charge to the pastor, Rev. Mr. Davis offering the ordaining prayer, Dr. Taylor giving the charge to the people, and Mr. Neesima giving the right hand of fellowship. Pastor Sawa Yama was absent on account of his health.

"During the examination the pastor was asked, 'What is the difference between a Christian and one who is not such?' His answer was, 'He has a different Master.' This Hiogo Church is in the most heathenish part of our field, but such a church and pastor must wield a good influence. The pastor is to be paid \$2.00 per month, and I believe for the care of the rooms he gets his rent. He is, also, the most valuable man employed on the newspaper."

Mr. Atkinson also wrote in regard to this ordination, saying:—

"The examination of the church, as to its ability to do what it had promised Mura Kami was wonderfully well adapted to stir it, and all the churches, into a right sense of the obligations of churches to do their full duty by their pastors. It was, also, a good stimulus towards complete self-support in every direction.

"After this, Mura Kami was examined. This man has attended no theological school, but his answers were apt, able, and some of them very beautiful. Mr. Davis said that he had, by his answers,

taught him better how to teach theology! He is not an English scholar, but he is well up in Chinese. He has been one of my most faithful attendants upon exegetical study, and has, manifestly, used every possible means for informing himself concerning Christian truth. He is, confessedly, one of our very best men, — patient — though not particularly so by nature — steady, even-going, devoted, and able. The beginning of his interest in Christianity was from the reading of a book of 'Christian Evidences,' written in Chinese, and in China, by Dr. Martin. The next impulse was from the organ playing in the chapel, and the singing and sentiment of the hymn (translated), 'To-day the Saviour calls!'

"The ordination was in the afternoon; the building was full to its very utmost, and the day was a delightful one to all.

"Last week Mura Kami had an invitation from twenty school-teachers of the city to teach them Christianity."

#### THE KIOTO HOME.

Mr. Davis wrote from Kioto, November 29th: —

"We have at last secured a very desirable site, at a nominal price, for the 'Kioto Home. The contract is let and the work under way. It is being built in accordance with the vote of the mission at the annual meeting last June, will contain accommodations for three or four ladies, a school-room, two small recitation rooms and dining room for the girls on the first floor, and two bed-rooms for the ladies on the second floor, — the rest of the second story being devoted to dormitories for girls. It is to be plain, substantial, and well built, but in Japanese style throughout, the ladies preferring it thus, which makes the cost only one half or two thirds what it would be in foreign style."

#### WEEK OF PRAYER — CHRISTIAN UNION.

Mr. De Forest wrote from Osaka, December 19th: —

"Last night all the Protestant missionaries in Osaka held a meeting at my house to plan with reference to the week of prayer. Do not let the Christians at

home, whose hearts are warm and who make Christ first and sect second, think that God has given such a heart to a few exclusively. We claim that he has been good to us out here too. At the suggestion of Mr. Warren (of the English Church Missionary Society), we held last night's meeting for consultation; and the result ought to satisfy the longing that is growing more and more in Christian hearts everywhere for true oneness — a oneness that admits of every variety of thought and sect, under the great fact that our God, Saviour, Spirit, and our hopes and destiny are one."

#### BOARDING SCHOOL AT OSAKA.

"Last night, while we missionaries were praying for the spirit of prayer to be given to all our churches, the two churches were assembled to settle a great question, namely, Can these two churches, of about twenty-five members each, establish and sustain a Girls' Boarding School in Osaka? They voted that they could and would establish it, next month, and as for sustaining it, I think there can be no great doubt."

#### SORE TRIALS.

Previous letters from Mr. De Forest have noticed the sad condition, spiritually, of the first church in Osaka, of which he has the oversight. In this letter he states facts more fully in regard to defections, unchristian and immoral conduct, and says: "My discouragements are exceedingly great. The church under my care, as I have said in a former letter, is in a sad, and indeed frightful condition, so far as nearly one half of its members are concerned. Were it not that God is granting growing faith and love on the part of a few, I should be completely disheartened."

#### Austrian Empire.

Mr. CLARK wrote from Gratz, December 24th, giving what he calls

#### "ANOTHER ITEM OF GOOD NEWS."

"The authorities grant us permission to open, in connection with our book



store, a *circulating library*. In a city like Boston, where any one may open a Christian bookstore and a circulating library, you can hardly realize the joy that fills our hearts to-day. The blessed Lord is giving us a 'Merry Christmas.'

"After such repeated and prolonged efforts as were necessary in securing the right to open the store, our faith was too weak to believe that the local authorities would grant us the right to open, publicly, a circulating library. Such an opportunity to bring into many families, otherwise completely shut away from us, books of an elevating character, is greatly to be prized. In a growing city like this, containing now a population of 90,000, who know little or nothing of such books as we hope to place in our library, this new privilege calls for our deepest gratitude. Not to speak of different nationalities here, it is an important fact in selecting our books, that nearly all cultivated people read or speak several languages. The best books in Italian, French, and Eng-

lish, as well as in German, will be gladly read.

"Now that God has given us this privilege we believe he will provide the necessary means to carry it on. Our locality, which was formerly a paint-shop, we secure at low rent, but fitting it up for its present purpose has cost quite a large sum. The store is very neat and tasty, and the room back of it, with a separate entrance, will be a public reading-room by day; and evenings, when we wish, it can be used for prayer-meetings, etc. It is indeed, perhaps, the locality of the *future Young Men's Christian Association*.

"But all the money we now have for book work we need in purchasing the books that are to be sold; how then shall we buy the necessary books, in German and in English, for the circulating library? It ought to contain books enough to make it *respectable and attractive*. We shall go forward in the faith that in some way the Lord will help us. Our meetings are well attended."

## MISSIONS OF OTHER SOCIETIES.

### PRESBYTERIAN CHURCH OF ENGLAND.

THE foreign missions of this church are at Amoy, Swatow, and the island of Formosa, China. The last Report gives the names of twelve ordained missionaries and three physicians. The salaries of six of these laborers are paid by an auxiliary association in Scotland. The statistics give as communicants, at Amoy 600, Swatow 463, Formosa 911; total 1,974.

### THE MISSION IN FORMOSA.

Formosa is an island near the coast of China, belonging to the Chinese province of Hok-kien. For the last twelve years missionary operations have been in progress there, sustained by English and Canadian Presbyterians. A pamphlet on "Formosa and the Gospel," recently issued in connection with the Foreign Missions of the Presbyterian Church of England, makes the following statements:

"In 1865, the Rev. Dr. Douglas and Dr. Maxwell, of our Amoy mission, crossed the channel, and attempted to plant a

native church at Taiwanfoo, but the authorities and *literati* excited the populace to a riot, and drove the two missionaries and their native assistants out of the city. Dr. Douglas returned to his own sphere of labor at Amoy, while Dr. Maxwell succeeded in establishing himself at Takao, a treaty port, twenty miles southward. From Takao, as a centre, the work spread in the southern district, till at the end of 1875 there were twelve stations with three hundred and ninety-three members, and an average attendance of eight hundred persons on the Lord's day services. In 1869 the capital was successfully occupied as the head-quarters of our mission, and at the end of 1875 there were fourteen stations connected with this centre, with a membership of 545, and an average attendance at the weekly services of 1470 persons. In 1872 the Rev. George Mac-kay arrived in Formosa, as the first missionary of the Canadian Presbyterian Church. He occupied Tamsui, the north-



ern treaty port, and at the end of last year there were connected with that centre eleven stations, with a membership of eighty, and an average attendance on the weekly services of seven hundred persons.

"There are now seven foreign missionaries working in Formosa; five of these belong to the Presbyterian Church of England, and two are in connection with the Canadian Presbyterian Church.<sup>1</sup> Of our members and adherents, nearly half are able to read the word of God for themselves.

"The Scriptures in the Romanized form have been widely circulated amongst our twelve aboriginal stations. The power of reading this simplified medium is attainable in three months; and many of our adult Chinese members, who could not read their own character, have gladly availed themselves of this easy method to read the book of God.

"It has been stated how our missionaries were driven out of Taiwanfoo in 1865. In 1875, there assembled in the same city a united conference of the missionaries, preachers, elders, and deacons of the English and Canadian Churches, in all, one hundred and eight delegates, representing thirty-seven stations with a membership of over a thousand, and a nominal population of at least five times that number."

#### FREE CHURCH OF SCOTLAND.

THE last Report on the Foreign Missions of this church states:—

"The happy union of the Free and Reformed Presbyterian Churches has led to an equally happy incorporation of their Foreign Missionary schemes. The mission to the New Hebrides, which had been carried on for twenty-five years in part by the Reformed Presbyterian Church, had, at the time of the union, twelve ordained missionaries. Six Presbyterian Churches had harmoniously supported the laborers. . . . The missionaries (four in number,) formerly sup-

ported by the Reformed Presbyterian Church now stand in the same relation to the Free Church as her other missionaries; those supported by the other Churches named above still retain their former relations to these."

The other missions of the Free Church are mainly in India and Africa, including the new mission to "Livingstonia," Central Africa. The following table gives the prominent.

STATISTICS FOR 1876.

	India.	Africa.	New Hebrides.	Total.
<i>Central and Branch Stations</i> . . . . .	49	54	4	107
<i>Christian Agency—</i>				
Ordained European Missionaries, including one in Syria . . . . .	19	14	4	38
Ordained Native Missionaries . . . . .	7	1	—	8
Licensed Native Preachers . . . . .	6	1	—	7
European Medical Missionaries, including one in Syria . . . . .	2	1	—	3
European Missionary Teachers, Male . . . . .	4	6	—	10
Female . . . . .	7	4	—	11
East Indian and other Teachers, Male . . . . .	8	—	—	8
Female . . . . .	7	—	—	7
Native Teachers and Evangelists, Male . . . . .	56	35	59	150
Female . . . . .	58	11	—	69
European Missionary Artisans . . . . .	—	19	—	19
Native Catechists, Scripture-readers, etc. . . . .	43	34	—	77
Colporters . . . . .	6	—	—	6
Bible-women . . . . .	8	2	—	10
Total Christian Agents, including two in Syria . . . . .	223	125	63	423
<i>Native Churches—</i>				
Communicants including, say fifteen in Syria . . . . .	787	1,928	1,020	3,735
<i>Institutions and Schools</i>				
— Number of . . . . .	120	48	55	223
<i>Anglo-Vernacular—</i>				
Male Scholars . . . . .	4,708	1,024	—	6,332
Female Scholars . . . . .	297	1,138	—	1,435
<i>Vernacular—</i>				
Male Scholars . . . . .	1,853	167	—	2,020
Female Scholars . . . . .	2,260	62	—	2,322
Total under Christian Instruction . . . . .	9,118	2,901	2,000	14,109

The income for the year 1876-7 was £22,996 (\$114,980). This church also has a Jewish mission with stations at Amsterdam, Brussels, Prague, Pesth and Constantinople; seven ordained missionaries.

#### CHURCH OF SCOTLAND.

THE "Record" of the Church of Scotland, for July last, presenting the "Schemes of the Church," says in regard to the foreign missions:—

<sup>1</sup> "The Presbyterian Church of Eastern Australia has for several years supported two native preachers, and maintains a correspondence with them through the missionaries."

"Our space will only permit us further to sketch the progress and present position of the Foreign Mission Committee, the annual funds of which have risen during the past year to £19,296, including a donation of £4,500 from Mr. Buist of Lawpark, St. Andrews. The expenditure has been £13,880, of which £3,548 has been for Africa. It is matter of thankfulness, that more than enough has been received for the year's need. But such a list of donations and bequests cannot ordinarily be reckoned on, and it will be seen that excluding Mr. Buist's exceptional gift, part of which is destined for special objects, the receipts are only about £900 in excess of the expenditure.

"The Committee continues its operations at Calcutta under Dr. Jardine. . . . In the Calcutta Institute there are no fewer than 1,200 pupils, of whom more than 200 are in the college department. More laborers are earnestly desired.

"At Madras, unhappily, the success of our mission work has been sadly interrupted by famine and pestilence, and the sudden removal of Mr. Mathison by cholera, after little more than a month's residence. The work of the mission, however, has made progress under all drawbacks. . . . At Bombay 'the favorable state of matters as to attendance at the Institution continues to some extent.' . . . At Poona, the Punjab, Groojrat and Wazirabad, Darjeeling, and Chumba, missionary operations proceed with vigor. . . . A full account, with an interesting sketch map, is also given (in the report) of our new East African Mission. . . . The original intention was to place the mission on lake Nyassa, at a considerable distance from that of the Free Church; but a change of circumstances has led to the selection of a site in the highland country, stretching inland parallel to the cataracts—a part of Africa which Dr. Livingstone had repeatedly declared was most suitable for missionary occupation. . . . It is with pain and regret that the Committee report that, notwithstanding many and sustained efforts, they have not succeeded in obtaining an ordained minister to the mission. The staff at Blantyre—the name given to

the mission station—was sent out to prepare the way for a minister, and it is to be hoped that some of our more earnest probationers may see his way to engage in this self-denying and truly noble work and go to Blantyre in the spirit of Christian love, to proclaim to the poor and ignorant, but docile and willing natives, the unsearchable riches of Christ.

"Further, a mission to China has been projected, and met with encouraging support; and in due time the project will no doubt be carried out. The Assembly has given it all encouragement and support."

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UNITED PRESBYTERIAN CHURCH OF  
SCOTLAND.

"THE Missionary Record" of this Church, for July last, presents this summary view of its missions abroad:—

"Our missions are nine in number, situated in Jamaica, Trinidad, Old Calabar, Caffraria, India, China, Spain, Japan, and Algeria. In these nine missions there are 46 ordained European missionaries, 7 European medical missionaries, 6 European male teachers, 11 European female teachers, 9 ordained native missionaries, 69 native evangelists, 190 schoolmasters, 32 native female teachers, 14 other agents, 61 principal stations, 141 out-stations, 8,077 communicants, 1,655 inquirers, 221 week-day schools, 10,741 pupils, with a total educated agency of 384.

"Such is a rapid summary of our missions to the heathen world. Could we go to some lofty point of view, up towards God's throne, what an impressive and even overwhelming sight of our undertaking would we obtain! The enterprise, indeed, looks immense when we measure the length and breadth of the field over which it stretches, though we are in danger of self-deception and of boasting when we say that the sun never sets upon our missions; but this fact illustrates infinitely more the immensity of our opportunities than of our achievements. Still it is literally and absolutely true, that the sun is always shining on some one or other of those groups of 384 educated persons, male and female, native and

European, whom we number among our missionary agents. We have kindled what we trust will prove an undying light, at nine different and very distant points, where eleven languages are spoken; and before the sun any day in summer or in winter has set upon the most western portion of our field, it has risen in succession over fifty-eight principal stations where heathen minds and hearts are plied from day to day with gospel truth."

#### PRESBYTERIAN CHURCH OF IRELAND.

THIS church has a mission in north-western India, with 6 principal and 6 branch stations, 9 ordained European missionaries and 1 "head master; 9 native catechists, 2 colporteurs and 26 teachers; 248 communicants; 2 high schools, with 355 pupils; 29 vernacular schools, with 1,220 pupils. It has also a small mission in Manchuria, China, with one ordained and one medical missionary. The total income for the Foreign Missions, for the last year reported, was from all the various sources, £9,954, 2s. 7d. (\$49,770). It is gratifying to notice that the income from "congregational and Sabbath-school offerings" has

been rapidly increasing. In 1871-2 it was from these sources, £2,935; but for 1876-7 it was £5,528. This church has also a "Jewish mission," with several missionaries.

#### THE CHURCH MISSIONARY SOCIETY IN INDIA.

"THE Church Missionary Gleaner" states: "India absorbs a large part of the Society's energies and resources. We have there 73 stations, 120 European missionaries, 95 native clergy, 2,400 native teachers, 1,070 schools, 43,000 scholars, 78,000 native Christians. Last year there were 1,230 adult baptisms. The work is carried on in twelve or fourteen different languages. Nearly half of the Society's foreign expenditure is devoted to its India Missions; and considerable sums beyond this are contributed on the spot by the English officers and civilians resident in the country. And although the progress of the work seems slow to us, Sir Bartle Frere has said that 'the teaching of Christianity in India is effecting changes — moral, social, and political — which for extent and rapidity are far more extraordinary than anything that has been witnessed in modern Europe.'"

### MISCELLANY.

#### A WORD IN BEHALF OF CHINA.

BY A MEMBER OF THE NORTH CHINA MISSION.

ARE the hearts and hands of the church too full of the home work to find time and strength for that which is removed from its sight? It must not be! We shall never know the full joy of Christian service, until our broadened and deepened sympathies embrace all those for whom the Saviour died; until — each according to his opportunity, and in his measure — by personal sacrifice, and personal endeavor, we share in this work of saving the world, — Christ's purchased possession.

The barriers which separate the religious teacher and the heathen whom he longs to reach are many, and often, apparently, insurmountable. It is just

because of the difficulties in the way just because of the wisdom, fidelity, quickness of perception, versatility of resource which the work demands, that we plead for the choicest of the church's treasures to be devoted to this cause. Not to go to those who are "hungering and thirsting after righteousness," nor to those who with awakened minds are eagerly asking, "What is truth?" but the call is to enter upon just such service as our Lord's, through all those three and thirty years, when he came to those who "received him not," and preached, and wrought mighty works, when they "besought him to depart out of their coasts."

The attitude of the majority of the Chinese toward the missionary, and the religion he proclaims, is that of scornful

indifference or open hostility; and I would urge this as the very consideration that should quicken the zeal of the church, and rouse her sons and daughters to consecrate themselves to renewed labors on behalf of this great people. Was the world *ready*, according to any standard of preparation known to human foresight, when the Master said, "Go ye into all the world?" If need of the Gospel, most absolute, most appalling, be the signal for effort for a nation's evangelization, then China's hour has come. There is a moving in that vast empire. She is awaking to the fact that she cannot, in her proud isolation, separate herself from all the interests of the outside world; that, whether she will or no, she must join the march of the nations; and although she does not welcome innovation and change with eager haste, as does her impetuous sister in the "land of the rising sun," she, too, is reaching out her hand for Western arts and sciences, and seeking for her sons education other than that of the ancients. The door is open, thus far. Restrictions to the admission of foreigners to the country are removed, and they may enter in and find lodgment in any one of her eighteen provinces.

But that *other* door, to the hearts of the people, it *can* be opened only by the Spirit of the Lord, and he works through the *preaching of the word*. Is this, then, the time for waiting, or for earnest, concentrated prayerful endeavor? Do you reply — The fields at home are white for the harvest. Is not my place here? That question no human voice can authoritatively answer for you. The Master is calling for laborers for all parts of his vineyard. China, by the vast numbers of its people, and by the power which so great a nation must exert in the world, makes a strong appeal. This service God has laid upon his people. Time passes, and even the seed sowing is not accomplished. Surely some whom he has chosen are tarrying, "disobedient to the heavenly vision." You whom the question touches, who are disquieted because of it, must answer to the Lord of the harvest. It may be that the time will come when the church of this age, the church which God

has so richly and wondrously blessed, will ask in amazement, "Lord, *when* saw we thee an hungered and did not minister unto thee?" and he will answer, "Inasmuch as ye did it not to these, ye did it not to me."

#### THE OPENING OF AFRICA.

THE International Society of Exploration, of which the King of the Belgians is at the head, proposes to open up a trade highway from Loango to Zanzibar, — from west to east across the continent of Africa. It is also proposed that branch societies shall mark out and open up cross paths to this central highway, so as to spread a net-work of routes over the interior and to the coasts, — the English to push a line northward, from their recently acquired Transvaal, across the Zambesi River on to the south of Lake Tanganyika; the French to start from Algeria across the Sahara; and the Germans to advance through Abyssinia. The Italians have already begun from the Galla country, southwest from the Red Sea. Christian missions are by this plan soon to be connected with these enterprises. What magnificent plans, inspired by the labors and example of David Livingstone! Commerce and science are to open up Central Africa, but missions have led the way. Livingstonia is Scotland's memorial to her noble son. The Church of England has her representatives on the Victoria Nyanza. The London Missionary Society is to plant the Gospel at Ujiji. The Christian world will watch with special interest these various efforts, combining, in a peculiar manner, industrial with missionary enterprises.

#### CENTRAL AFRICA.

BISHOP STEERE, of the Universities' Mission, gives a very encouraging view of the prospect for missionary work in Central Africa. He says: "If the Christian church is ready with teachers, and will supply the means of sending them out, Central Africa may be won for Christianity and freedom. If we are not prompt and active, the people will

be delivered over to Mohamedanism ; and then slavery will become involved in their very religion, and a necessary part of their institutions. The reason for special activity at this present time is, that the Africans are ripe for a change. They have gone on for centuries in darkness, and now they want to improve. They will stand still no longer. They are crying out for a religion. Messengers come from all quarters to our mission asking for teachers." — *Mission Life*, Jan. 1878.

#### ENGLISH LIBERALITY.

IN connection with the famine in India, now happily passing away, the people of Great Britain have furnished a noble example of liberality. At a meeting of the Congregational Union of England and Wales, in October last, Dr. Mullens said : " We are all gratified to see how nobly the appeal made by the Government of Madras to the Lord Mayor of London has been met by the community at large. We are glad to know that the Lord Mayor's Fund has reached the noble sum of £381,000 (\$1,905,000), of which £350,000 have already been remitted to Madras. Then our Christian churches and societies have not been slack in sending their own contributions. The Church Missionary Society has gathered a fund amounting to something like £8,000 or £10,000 ; the Propagation Society, £11,000 ; the Wesleyan Conference, about £5,000 ; and, last evening, the fund of the London Missionary Society had just passed over £7,000. We notice, also, that several local funds from Australia, as well as from Liverpool, have been passed on direct to the authorities in India."

The "Missionary Record" of the (Scotch) United Presbyterian Church, for January, states that donations to the Foreign Missions Committee of that church for famine relief, then amounted to £2,690, and that other remittances for the purpose, to Edinburgh alone, from their churches, carried the sum up to £4,318 (\$21,565).

The "Christian Intelligencer," of Jan-

uary 3, puts the case thus : " The amount given by the people of Great Britain and her colonies to relieve the famine-stricken in India, is now reported at about £620,000 in round numbers, equivalent to \$3,100,000 of our currency. The secretary of the Madras Famine Fund, writing from India, says that since the first appeal for relief was made, the average daily receipts have been \$50,000. Such an exhibition of sympathy and generosity is unexampled, and is a jewel in the crown of Great Britain of the greatest brilliancy. Three millions of dollars in sixty days, given to relieve the suffering of degraded heathen. What wonderful charity ! "

#### "REMINISCENCES OF REV. E. WALKER."

THIS is the title of a sermon preached in August last, at Forest Grove, Oregon, at the funeral of Rev. Elkanah Walker, by Dr. G. H. Atkinson. Mr. Walker was one of the missionaries of the American Board among the Indians of that region for about ten years, until after the massacre of Dr. Whitman and his family in 1847, and a few statements and brief extracts from the sermon may well find a place in the *Missionary Herald*.

Born at Yarmouth, Maine, August 7, 1805, Mr. Walker was converted at the age of twenty-six, and very soon entered upon a course of study, at Kimball Union Academy, Meriden, N. H. Graduating from the Academy in 1834, in view of his advanced age, he went directly to the Theological Seminary at Bangor. In 1837 he was appointed, with his co-worker, Mr. Eells, to the Zulu mission, South Africa, but a fierce tribal war breaking out among the Zulus rendered the prospects in that field very doubtful.

"Meanwhile, a strange voice had been heard from beyond the Rocky Mountains. Four Flathead Indians, so styled — but true Nez Percés — had come that long journey to St. Louis in 1832-3, inquiring for the 'White Man's God.' . . . The A. B. C. F. M. had sent Messrs. Parker and Whitman to explore in 1835. In 1836, Messrs. Whitman and Spaulding and their wives — the first white women that ever crossed the Rocky



Mountains — and Mr. Wm. H. Gray, began their mission work in the basin of the Columbia. . . . Mr. Walker, waiting to sail for Africa, and ready for any voice of Providence; his mind filled with thoughts of the heathen; his heart beating quick with desire to do them good; was willing to go to any other region at the bidding of the Master. The Secretary of the Board suggested the Oregon Mission and its need of helpers, instead of South Africa, then apparently closed by the war. Mr. Walker accepted the plan. Not many weeks were given to preparation and farewells, for very early, March 6th, 1838, on the next day after marriage, Mr. Walker and his wife were on their bridal trip en route for Boston, New York, St. Louis, and the wide plains, roamed by the buffalo, the Indian, and the trapper. The enterprise demanded courage, and to it he and his wife, and Rev. C. Eells and wife, and W. H. Gray, who had returned, and his wife, gave a heroism born of faith in Christ and nursed in prayer. . . . Four thousand miles from their home on the Atlantic they built their log-house among the Flat-head or Spokane Indians. . . .

"The Indians learned to respect him as a man of true courage — a quality which they always tested, to esteem him as a friend, and to trust him as an honest man. His example was a lesson. His words abide in their minds and hold them to many truths which he taught. One of them, a young man, lived with him a year. . . . That young man has become a Christian and a chief, and the war fever that was rising high this summer, he did much to allay, and keep his tribe true to the whites.

"When the terrible news came by a runner to the Spokanes, in November, 1847, that the Cayuse had killed Dr. Whitman and family, and that a band would come to cut off the families at Tahimachain, the head chief at once came to Messrs. Walker and Eells and said, "Do not fear, we will protect you." He collected his warriors, who, all armed and mounted, on some signs of danger rode to their house, surrounded their dwellings and became a body guard to

them and their households during that long winter, until a company of volunteer cavalry, under Major Magone, came to rescue and escort them to the Willamette Valley in the early summer of 1848. Such was the way in which they cherished their teachers. . . . They have been true to Bible lessons, in many respects, ever since. . . . Although a portion of their tribe have, at times, joined hostile bands, they have been true to our Government in all the confusion of Indian affairs.

"Brother Walker came to this valley with the same heart purpose to preach the Gospel. But the needs of a large family called him to toil early and late for their support. . . . He bought the claim, twenty-seven years ago, on which Forest Grove has in part grown up, erected such a dwelling as he was able, doing much with his own hands, tilled his farm, and with the hard labors of his ever faithful wife, and the help of growing sons, has been, for the most part, self-supporting.

"But uppermost in his thought and desire, was to preach the Gospel. Gladly he turned to it on every opportunity. The old fire kindled and glowed in his heart on occasion, and he longed to give himself wholly to the work and to win souls to Christ. . . . For fifteen years, more or less, he has acted as pastor, or joint pastor, of the Congregational Church of this place. His delight was to drop all business and prepare for the pulpit, or the prayer-meeting. . . . At times his appeals for Christ rose to unwonted fervor, especially at missionary meetings. . . . Had it been wise or possible, he would have gone again to the field. Many a time he thought of it. He educated and joyfully gave one son to Christ, for China. Two others have been serving as missionaries to the Indians. . . . Foremost of causes, for forty years on his heart, the mission work, his first love — its savor was fresh to the last. His plea for the Indians at our Association in June last, and his testimony for them, exhibited his fervor and his faith in the Gospel of Christ to win all men, Indian and African, European and Asiatic.



"He has left a good record of integrity and piety among you. . . . You are thankful for his ten years of service among the Indians, and almost thirty among us. . . . You rejoice that in serene old age—72 years, August 7th, last—he quietly passes from his humble home, . . . and enters the promised mansion of his Lord and Saviour."

#### GLEANINGS.

A BRIEF note respecting Mr. Peet, formerly of the Foochow mission, received just too late to be appended to the notice of his death last month, says: "His last days were full of peace. His message to his fellow-laborers was, 'My heart is with the dear missionaries at Foochow, and the native Christians there, and with all missionaries throughout the world.'"

—"The American Missionary" says: "Official statistics lately published show that, for the past forty years, the military operations against the Indians by the United States have cost \$12,000,000, on an average, each year. The wild Apaches, 10,000 in number, cost the government nearly \$2,000,000 annually for the pay of the army that takes care of them; while the 60,000 Cherokees, who are civilized and quiet, cost us almost nothing."

—Miss Lawrence, an English missionary lady in Madagascar, wrote in June last: "My little book, 'Todd's Lectures to Children,' has just come out. It is the first book that has been illustrated in Madagascar."

—The last "Quarterly Token" of the English Church Missionary Society says of the Niger mission, Western Africa, under the supervision of the African Bishop Crowther: "There are now, in the lower part of the Niger called the Delta, the four stations, Bonny, Brass, Akassa, and New Calabar; and in the Upper Niger, Osamare, Onitsha, Asaba, Lokoja, and Egan. There are ten native clergy and fourteen native catechists and teachers, all under the direction of the good Bishop Crowther. Our last report tells that in these stations there are

716 native christians, of whom 206 are communicants."

—The "Token" also states: "In response to his appeal, the Committee have agreed to assist the Bishop to get a steamer. Kind friends have come forward and found a considerable part of the money, and by the time this account is in the hands of the subscribers, the *Henry Venn* will be ready to proceed to the Niger Mission."

—"Gleanings for the Young," of the British and Foreign Bible Society, states: "The Society's expenditure the first year was £691 10s. 2d. Last year it spent on all accounts £212,408 12s. 11d. At the commencement of the Society's operations the number of translations of the Bible did not exceed 60. Up to the present time it has published the Sacred Scriptures, directly and indirectly, in 216 languages and dialects. During the first ten years the circulation of the Bible did not exceed 987,000. The issues of the last ten years were more than 26,000,000."

—The "Monthly Reporter" of the British and Foreign Bible Society, for January, has this item from Spain: "Letters just received from Mr. Corfield, at Madrid, state that an order has been issued by the Government to the authorities of the several provinces, forbidding not only itinerating colportage, but sales from fixed tables in the market-place. All that is allowed is for the colporteur to keep within his own lodging and sell to callers; and inasmuch as already any signboard has been prohibited, it is clear that the government is going as near as it can to suppressing the sale of the Scriptures altogether."

—The native population of the Transvaal region, in South Africa, recently annexed to the English domain, is estimated at 1,000,000. The natives are said to be in readiness to receive the Gospel, and so to transmit it to the region beyond.

—The Moravians reported their entire church membership in 1876 at 41,150, of which 22,647 were to be found in their foreign mission fields. The number of missionaries is 332, including 29 natives; and the number of native assistants

1,476. The total expenditure for 1876 was \$106,893. Nearly one half of this was spent in pensions to retired missionaries, and for the education of missionary children.

— From the "Brazilian Christian Herald," published by Rev. E. Vanorden, we learn of an important movement now making to prevent the commerce in slaves from one province to another. Should this be prevented, an important step will be taken towards the eventual abolition of slavery in the Empire.

— "The Missionary," published by the Southern Presbyterian Board, calls urgently for means to reinforce some of the missions. The January number says: "It has been repeatedly stated that no new missionaries have been sent out for three years, and that several of the missions were in imminent peril of being suspended, if not entirely broken up, from the want of reinforcements. . . . One young man of great promise has recently placed himself under the care of the Committee to be sent to one of the above mentioned missions, as soon as the necessary means can be provided for this purpose. Two others, equally promising, are ready to place themselves under the direction of the committee, as soon as they can be assured that they will be sent out next spring or summer."

— The "Foreign Missionary" says: "When the Church of Scotland, in 1833, was about sending its third missionary to the heathen, Dr. Inglis wrote to Dr. Duff that he thought he could now reckon on \$6,000 a year. He replied, 'Do not fix on £1,200 (\$6,000) a year as your minimum. Put down £10,000 (\$50,000) as your minimum, and from that rise up indefinitely.' When this was laid before the Home Committee, one of its leading members wrote on the margin of the letter, 'What! is the man mad? Has the Indian sun turned his head?' That same missionary still lives, and has seen that same church, in its two Boards, giving the past year nearly \$400,000."

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#### ARRIVALS.

MR. AND MRS. ROBERTS, who sailed from San Francisco, October 11, arrived

at Peking, China, December 6. Mr. and Mrs. Ament, of the same company, left Tientsin for Pao-ting-fu, which is to be their station, December 3. Mr. Roberts writes of being "Oh, so happy" to reach their new home; and says, "I cannot tell how great is my joy in the work set before me."

Mr. and Mrs. Pierson arrived at Pao-ting-fu November 16.

Rev. Lemuel Bissell and family, of the Mahratta mission, arrived at Bombay, December 22, and expected to go on to Ahmednuggur, January 1.

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#### DEATHS.

At Yankton Agency, Dakota Territory, November 18, 1877, Miss Nancy Jane Williamson, daughter of Dr. T. S. Williamson, so long connected with the Dakota mission work, aged 38.

The "Minneapolis Tribune" announces the death of Rev. Gideon H. Pond, January 20, "at his residence in Bloomington." Mr. Pond went from Connecticut, with his brother Samuel W., to the Dakota country, in 1834, and commenced labors for the good of the Indians, first on the shores of Lake Calhoun. He was not at first connected with any missionary society, but joined Dr. Williamson, after his arrival at Lac-qui-parle, and was appointed an assistant missionary of the Board — farmer and teacher — in 1837. He labored at several stations, was ordained in 1848, and released from his connection with the Board in 1852, with a view to labors among the white settlers in Minnesota. An obituary notice in a Minneapolis paper, says of him: "If ever there was a true man, and a faithful, earnest Christian on the face of the earth, that man was Gideon H. Pond. The benefit he has been instrumental in conferring upon both the red and white man is beyond our knowledge."

Rev. Alexander Duff, D. D., for many years, from about 1829 to 1864, an eminent missionary in India, and since his return from India, in 1864, Convenor of the Foreign Missions Committee of the Free Church of Scotland, died recently at Sidmouth, England, aged 71.

## OFFERINGS FOR THE DEBT.

CHIEFLY PLEDGED AT THE ANNUAL MEETING AT PROVIDENCE, OCTOBER 30.

<b>MAINE.</b>			Newport, Theodore Warren,	10 00
Waterville, Rev. Ezra N. Smith,	10 00		Providence, J. S. Angell, 25; W. A. Spicer, 25; Frank M. Pond, 20; Mrs. Pond, 5; A friend, 5; W. G. Clark, 2; J. J. Gladding, 2; Balance of subscriptions for expenses of annual meeting, by A. D. Lockwood, Chairman, 882.72;	966 72
<b>NEW HAMPSHIRE.</b>			Slatesville, Smith Thayer,	2 00
Dover, Rev. Ezra Haskell,	10 00		Woonsocket, Mrs. H. J. Faine,	5 00—985 72
Raymond, Rev. C. E. Sumner,	25 00—35 00			
<b>VERMONT.</b>				
St. Johnsbury, North Cong. ch. and so.	10 00			
<b>MASSACHUSETTS.</b>				
Andover, Rev. Homer Barrows, 10;				
Mrs. A. M. Foster, 10;	20 00			
Barre, Mrs. Edwin Woods,	5 00			
Boston, A friend, 50; D. G. Harrington, 5; A friend, 2; A friend, 1;	58 00			
Cohasset, Rev. M. A. Stevens,	10 00			
Fall River, E. B.	5 00			
Monson, A friend,	15 00			
Norwood, Rev. J. P. Bixby,	5 00			
North Weymouth, Rev. George Dodson,	10 00			
Baboboth, E. A. Brown,	1 00			
Saugus, Rev. S. T. Kidder,	10 00			
Wareham, E. N. Thompson,	25 00			
West Brookfield, Young Men's Chr. Band, 20; Young Ladies' Praying Circle, 20;	40 00			
Whitinsville, Edward S. Clark,	5 00—209 00			
<b>RHODE ISLAND.</b>				
Little Compton, Mrs. H. T. Brown,	2 00			
			<b>CONNECTICUT.</b>	
			East Hampton, Philo Berin,	15 00
			Middletown, Benjamin Douglas,	50 00
			Hartford, G. D. Adams,	8 00
			New Haven, Christian Mowery,	5 00
			Portland, 1st Cong. ch. and so.	10 00
			Stamford, D. C. Comstock,	10 00
			Stonington, Rev. H. B. Elliot,	5 00
			West Chester, Rev. W. B. Hutchins,	10 00
			Willington, Rev. Erasmus Colton,	10 00—115 00
			<b>NEW JERSEY.</b>	
			Elizabeth, Mrs. Mary B. Langdon,	10 00
			Received for the "Debt," in January, Previously acknowledged (see February "Herald"),	1,877 72
				48,697 01
				\$49,984 73

## DONATIONS RECEIVED IN JANUARY.

<b>MAINE.</b>			Manchester, Daniel Mack,	100 00
Aroostook county.			Mont Vernon, Cong. ch. and so.	5 00
Houlton, Cong. ch. and so.	8 00		Temple, Cong. ch. and so.	6 50—279 42
Cumberland county.			Merrimac county, Aux. Society.	
Gorham, Cong. ch. and so. m. c.	10 00		Boscawen, Cong. ch. and so.	18 00
Portland, State St. ch. and so.	112 84		Concord, South Cong. ch. and so., with other dona. to const. Sara H. Dols, H. M.	83 15
Yarmouth, 1st Cong. ch. and so. m. c.	32 00—154 84		Fisherville, Rev. A. W. Fluke,	10 00
Kennebec county.			Pembroke, Mrs. W. Thompson,	5 00—116 15
Augusta, South Cong. ch. and so.	315 00		Rockingham county.	
Lincoln and Sagadahoc counties.			Chester, Cong. ch. and so., with other dona. to const. EMILY J. HAZELTON, H. M.	93 80
Bath, Central Cong. ch. and so.	100 00		Londonderry, Jefferson Caldwell,	10 00
Piscataquis county.			North Hampton, Cong. ch. and so. 15.50; E. Gove, 10;	25 50—128 30
Greenville, Cong. ch. and so.	26 00		Stratford county.	
Bowdoin county.			Laconia, Cong. ch. and so.	61 75
Norridgewick, Cong. ch. and so. m. c.	22 00		Farmington, 1st Cong. ch. and so.	28 98—90 73
Union Conf. of Churches.			Sullivan county Aux. Soc. N. W. Goddard, Tr.	
East Otisfield, Rev. Joseph Loring,	5 00		Claremont, Cong. ch. and so.	4 05
Hiram, ———	25 —5 25		Meriden, Cong. ch. and so.	20 00
York county.			Newport, Cong. ch. and so.	17 00—41 05
Wells, 1st Cong. ch. and so.	20 00		——, A friend,	10 00
				742 49
<i>Legacies.</i> — Portland, Mrs. Samuel Tyler, by Sarah A. Brevlin,	551 09			
	500 00			
	1,151 09			
<b>NEW HAMPSHIRE.</b>				
Cheshire co. Conf. of Ch's. George Kingsbury, Tr.			<b>VERMONT.</b>	
Keene, 1st Cong. ch. and so. 12.64;			Addison county.	
Emily Robinson, 10;	22 64		Middlebury, Cong. ch. and so.	54 85
Sullivan, Cong. ch. and so.	10 00—32 64		Bennington county.	
Grafton county.			Bennington, 2d Cong. ch. and so., with other dona. to const. Rev. E. G. READ and HIRAM BINGHAM, H. M.	49 47
Hanover, Cong. ch. and so. 30.10; O. F. Frost, 1.10;	31 20		Caledonia co. Conf. of Ch's. T. M. Howard, Tr.	
Orford, John Pratt,	15 00—46 20		East Hardwick, Cong. ch. and so.	4 50
Hillsboro co. Conf. of Ch's. George Swain, Tr.			St. Johnsbury, North Cong. ch. and so.	450 55—455 05
Antrim, Mary Clark,	10 00			
Amherst, Cong. ch. and so.	157 92			

Chittenden county.	
Jericho, 2d Cong. ch. and so.	8 23
Westford, Cong. ch. and so.	35 21—43 49
<b>Essex county.</b>	
Island Pond, Mrs. Parson Winman,	1 00
Franklin co. Aux. Soc. C. B. Swift,	
Tr.	
Sheldon, Cong. ch. and so.	5 00
St. Albans, 1st Cong. ch. and so.	66 66
Swanton, Cong. ch. and so.	30 15—101 81
<b>Orange county.</b>	
Corinth, Two friends,	3 00
Newbury, 1st Cong. ch. and so.	2 29
Randolph, 1st Cong. ch. and so.	20 00
Tunbridge, Cong. ch. and so. m. c.	5 36
West Randolph, Cong. ch. and so.	11 00—41 56
<b>Orleans county.</b>	
Beebe Plain, Mrs. E. A. McPherson,	10 00
Brownington, A friend, 2; S. S. Tink-	
ham, 1;	3 00
Coventry, Cong. ch. and so.	7 00
Holland, Cong. ch. and so.	8 00
Newport, Cong. ch. and so. 8.75;	
"New Year," 25;	33 75
West Derby, Rev. J. Fraser,	6 00—67 75
<b>Rutland county.</b>	
Castleton, Urie Maynard,	5 00
Pittsford, Cong. ch. and so.	30 00—35 00
Washington county, Aux. Soc. G. W.	
Scott, Tr.	
Plaisfield, E. Taft,	5 00
Windham county, Aux. Soc. C. F.	
Thompson, Tr.	
Putney, Cong. ch. and so.	14 51
	869 49
<b>Legacies. —</b> Enosburgh, Mrs. R. S.	
Nichols, by B. S. Nichols,	200 00
Peacham, Kara C. Chamberlin, by	
Wm. R. Shedd, Ex'r, in advance,	
1,000 less one year's interest,	940 00—1,140 00
	2,009 49

## MASSACHUSETTS.

<b>Berkshire county.</b>	
North Adams, Cong. ch. and so.	32 14
Pittsfield, J. B. Johnson,	25 00
South Adams, A friend,	20 43
Windsor, Cong. ch. and so. 1.25;	
Rev. G. L. Edwards, 1;	2 25—79 79
<b>Bristol county.</b>	
Rehoboth, Rev. G. H. Tilton,	80
Brookfield Asso'n. William Hyde, Tr.	
Gilbertville, Cong. ch. and so.	11 08
West Brookfield, 1st Cong. ch. and	
so.	9 15—20 19
<b>Essex county.</b>	
Lawrence, Eliot Cong. ch. and so.	44 53
Methuen, 1st Cong. ch. and so.	13 75—58 23
<b>Essex county, North.</b>	
Haverhill, North Cong. ch. and so.	10 00
Ipswich, 1st Cong. ch. and so.	22 00
Newbury, 1st Cong. ch. and so.	23 00
Newburyport, Kittle's offering.	2 15—57 15
<b>Essex co. South Conf. of Ch's. C. M.</b>	
Richardson, Tr.	
Beverly, Dane St. ch. and so. m. c.	10 53
Gloucester, Evan. Cong. ch. and so.	24 60
Lynn, North ch. and so. m. c.	13 15
Saugus, Cong. ch. and so.	18 45—71 63
<b>Hampden co. Aux. Society. Charles</b>	
Marsh, Tr.	
Chicopee, 1st Ch. 13.31; 2d Ch.	
27.08;	40 89
Holyoke, 2d Cong. ch. and so.	47 53
Mitteneagus, Cong. ch. and so.	50 56
Springfield, 1st Cong. ch. and so.	
57.25; do. F. A. Brewer, 500;	
Memorial ch. and so. 16.76; A	
worshiper at Indian Orchard,	
1,000; A New Year's offering,	2,574 61
1,000;	
South Wilbraham, Cong. ch. and so.	5 00
West Springfield, Park St. ch. and	
so.	44 84
Westfield, 1st Cong. ch. and so.	8 83—2,771 66
<b>Hampshire county, Aux. Soc.</b>	
Cummington, Village Cong. ch.	22 06
East Hampton, "In Memoriam," by	
Rev. W. Gale,	10 00

Goshen, Daniel Williams, New Year's	
gift,	10 00
Hadley, Russell ch. and so. (of which	
19.60 m. c.) 61.97; 1st Cong. ch.	
and so. 53.66;	116 68
Northampton, 1st Cong. ch. and so.	245 10
South Hadley, William H. Gaylord,	10 00—413 71
<b>Middlesex county.</b>	
Cambridge, Shepard Cong. ch. and	
so. m. c. 34; a friend, 50;	84 00
Cambridgeport, Prospect St. ch. and	
so. m. c.	21 62
Lowell, High St. ch. and so. 6.20;	
A. S. Cutler, 8.90;	15 10
Reading, Old South ch. and so.	24 00
Somerville, Franklin St. ch., E.	
Stone, for Japan, 100; do. m. c.	18 23
West Medford, Cong. ch. and so.	10 13
Winchester, A friend,	5 00—273 13
<b>Middlesex Union.</b>	
Groton, A friend,	5 00
Maynard, Cong. ch. and so.	22 00
Stowe, Mrs. W. H. Crandall,	1 00
Tyngsboro, Cong. ch. and so.	5 25—33 25
<b>Norfolk county.</b>	
Brookline, Harvard ch. and so.	
168.39; E. F. 1;	159 39
Canton, Evang. Cong. ch. and so.	
m. c.	15 00
Randolph, 1st Cong. ch. and so.	75 00
Walpole, Ortho. Cong. ch. and so.	21 73
Weymouth and Braintree, Union	
ch.	78 17—349 29
<b>Old Colony Auxiliary.</b>	
Wareham, Cong. ch. and so. to	
const. Rev. C. C. Warren, H. M.	100 00
<b>Plymouth County.</b>	
Hanover, A friend,	25 00
Middleboro, Cong. ch. and so.	2 23
Scotland, Cong. ch. and so. 1.30;	
Rev. Isaac Dunham, 5;	6 30—33 58
<b>Suffolk county.</b>	
Boston, Old South ch. 1,595.58;	
Central ch. 1,536.95; do. m. c.	
15.80; Phillips ch. 506; Mt. Ver-	
non ch. 450; Eliot ch. 100; do.	
m. c. 53 13; do. Friends with	
other dona. to const. Rev. F. M.	
Freague, H. M. 30; Salem and	
Mariner's ch. 20; Immanuel ch.	
15; Union ch. 6; Shawmut ch. 5;	
The old friend, 25; B. H. N. 25;	
Joshua Bates, 20; W. H. Delane	
10; Mrs. Emily F. Eayrs, 5; A	
friend, 1;	4,419 51
<b>Worcester co. Central Asso'n. E. H.</b>	
Sanford, Tr.	
Berlin, Cong. ch. and so.	23 00
Northboro, A friend,	80
Oxford, 1st Cong. ch. and so.	18 00—41 80
<b>Worcester co. South Conf. of Ch's.</b>	
William R. Hill, Tr.	
Blackstone, Cong. ch. and so.	24 64
Douglas, 1st Cong. ch. and so.	7 00
Millbury, 1st Cong. ch. and so.	73 80—104 84
	8,821 61
<b>Legacies. —</b> Berkshire co. Samuel	
Gates, by John S. Perry, Ex'r,	
add'l,	300 00
Boston, Mrs. Charlotte A. Stimson,	
by Charles F. Crehore, Ex'r,	
in part,	3,712 86
Boston, Eunice Keap, by George	
G. Crocker, Ex'r,	500 00
Boston, Mrs. Daniel Safford, avails	
of a mirror,	30 00
Pittsfield, Stephen Reed, by Mrs.	
S. E. Reed and J. B. Reed, Ex'rs,	
(500 for Papal lands),	1,500 00—6,042 86
	14,869 97
<b>RHODE ISLAND.</b>	
Newport, United Cong. ch. and so.	132 50
Olneyville, Ezra Gifford,	10 90
Providence, Beneficent Cong. ch. and	
so. 214.51; Anthony B. Arnold,	
100	214 51—487 91

## CONNECTICUT.

<p> <b>Fairfield county.</b>  Green's Farms, Cong. ch. and so. 9 00  Newtown, Cong. ch. and so. 15 00  Saugatuck, Cong. ch. and so. 25 70;  Miss M. E. Atkinson, 5;  Stamford, T. Davenport, 2 00—57 30  <b>Hartford county.</b> E. W. Parsons, Tr.  Berlin, Rev. J. Whittlesey, 2; a  member of 24 Cong. ch. 10;  East Hartford, Cong. ch. and so. 5 00  Enfield, North Cong. ch. and so. 10 00  Hartford, Rev. A. C. Baldwin, 5 00  New Britain, South Cong. ch. and  so. 236 60  Plainville, Cong. ch. and so. to  const. LESTER F. BUEL, H. M.,  Poquonock, Cong. ch. and so. 87 39  West Hartford, in memory of Miss  A. F. May, 1 51—425 42  <b>Litchfield county.</b> G. C. Woodruff, Tr.  Falls Village, Cong. ch. and so. 5 00  New Hartford, North ch. and so.  m. e. 20 85  Norfolk, Cong. ch. and so. to const.  Rev. A. GOODENOUGH, J. B. ELDRIDGE,  Mrs. J. N. COWLES, Miss D.  A. COWLES, E. G. LAWRENCE, Mrs.  W. W. WENCH, and Miss S. W.  HUGHES, H. M., 715 25  Salisbury, Cong. ch. and so. 110 91  Sharon, 1st Cong. ch. and so. 117 60  Woodbury, Benjamin Fabrique, 20 00—389 61  <b>Middlesex co.,</b> E. C. Hungerford, Tr.  Cromwell, Gent's For. Mis. Assoc. 52 25  Deep River, Cong. ch. and so. 81 69  Middlefield, W. W. Bailey, 10 80  Portland, 1st Cong. ch. and so. 43 60—188 34  <b>New Haven co.</b> F. T. Jarman, Agent.  Guilford, Mrs. Lucy E. Tuttle, 100 00  Madison, Cong. ch. and so. m. e. 15 78  <b>New Haven, North ch. and so.</b>  201 30; Davenport ch. and so.  39 52; Taylor ch. and so. 8; 1st  ch. and so. m. e. 6 54; J.  A. D., 100; Mrs. U. S. Harrington,  25; Lyman Osborn, 10; Miss  C. Rice, 2; 392 66  <b>North Haven, La. Benev. Soc.</b> 47 50  <b>Waterbury, 1st Cong. ch. and so.</b>  (of which 7 m. e.) 250 00  <b>West Haven, Cong. ch. and so.</b> 12 75  <b>West Meriden, E. K. Breckenridge,</b> 15 00—533 69  <b>New London county, C. Butler and</b>  <b>L. A. Hyde, Tr's.</b>  Bozrah, Rev. N. S. Hunt and family, 20 00  Lyme, 1st Cong. ch. and so. 55 41—75 41  <b>Windham county.</b>  Brooklyn, 1st Cong. ch. and so. 50 50  Hampton, H. Colman, 90  Thompson, Cong. ch. and so. 225 30  West Killingly, Westfield ch. and  so. 178 92  Willimantic, Cong. ch. and so. 75 50  Woodstock, 1st Cong. ch. and so. 43 00—569 12  3,183 89  <b>Legacies.</b>—Higginum, Zerush Brainard,  by H. H. Brainard, Esq., 200 00  New London, Rachel Robertson,  addl., 40 51—240 51  3,379 40 </p>	<p> <b>DEANSVILLE, Cong. ch. and so. 35; do.</b>  Busy Bee Society, 13 27; 48 27  Fredonia, E. S. Ely, 5 00  Glens Falls, Mrs. Harriet N. Wing, 50 00  Haverstraw, Mrs. F. A. Trait, 1 00  Klanton, Cong. ch. and so. 15 00  Lockport, Cong. ch. and so. 32 56  Mount Morris, Presb. ch. 3 00  Napoli, Cong. ch. and so. 5 00  New York, Welsh ch. in East 11th St.,  15 00; Stephen T. Gordon, 100; 125 00  Mrs. James W. Smith, 10;  North Walton, Cong. ch. and so. 27 11  Otisco Valley, Mrs. O. S. Frisbie, deceased,  21 00  Oxford, A. Watson, to const. himself  H. M., 100 00  Perryburg, Rev. William Hall, 5 00  Phoenix, Rev. H. P. Bake and family, 3 90  Pompey, Mrs. L. Childs, 25 00  Rome, John B. Jervis, 18 00  Saratoga Springs, Cong. ch. and so. 5 00  Stamford, Mrs. Mary E. Richards, 2 00  Stockholm, W. W. Hulburd, 20 00  Tarrytown, a friend, 2 90  Union Centre, J. T. Brown, 50 00  Versailles, B. F. Hall, 20 71  Waraw, Cong. ch. and so. 30 00—1,198 05  Yonkers, Presb. ch. </p>
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<p> <b>Legacies.</b>—King's Ferry, Ann Chase,  by Henry Chase, Esq., 50 00  1,248 06 </p>	<p> <b>NEW JERSEY.</b>  Boonton, Rev. THOMAS CARTER, to  const. himself H. M. 50 00  Chester, J. H. Cramer, 50 00  East Orange, Grove St. ch. and so. 32 83  Newfield, Rev. Charles Wiley, 20 00  Orange Valley, Cong. ch. and so. bal. 250 00—402 33 </p>
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## NEW JERSEY.

<p> <b>PENNSYLVANIA.</b>  Beaver Meadow, Welsh Cong. ch. and  so. 8 00  Drifton, Welsh Cong. ch. and so. 5 00  Ebensburg, North ch. for Mexico, 10 55  Philadelphia, John Evans, 20 00  Pittston, Meth. Prot. ch. 4 00  Shamokin, Welsh Cong. ch. and so. 4 00  Sugar Grove, Mrs. Robert Weid, 3 00—54 55 </p>	<p> <b>KENTUCKY.</b>  Burlington, J. M. Preston, 20 00 </p>
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## OHIO.

<p> Akron, Cong. ch. and so. 90 00  Brownhelm, Cong. ch. and so. 24 00  Burton, a friend, 4 00  Dayton, I. Inskeep, 10 00  Delaware, Welsh Cong. ch. and so. 20 00  East Toledo, Mrs. E. R. Collins, 2 00  Ellsworth, Lloyd Allen, 10; H. G.  Beardsley, 10; 20 00  Elyria, 1st Presb. ch. to const. T. L.  Nelson, J. W. Hulbut, and GEORGE  H. ELY, H. M., 332 35  Farmington, Cong. ch. and so. 5 00  Four Corners, Cong. ch. and so. 8 55  Geneva, 1st Cong. ch. and so. 15 00  Hudson, Western Reserve College ch. 4 00  Lock, Cong. ch. and so. 7 35  Madison, Central Cong. ch. and so. 30 54  Marietta, 1st Cong. ch. and so. 71 55  Oberlin, 1st Cong. ch. and so. 49; 2d  Cong. ch. and so. 37 16; 85 16  Painesville, 1st Cong. ch. and so. 45 04  Pomeroy, Welsh Cong. ch. and so. 10 00  Saybrook, Cong. ch. and so. 6 00  Sharon, Welsh Cong. ch. and so. 3 00  Sheffield, Cong. ch. and so. 10 00  Siloam, Cong. ch. and so. 15 55  Springfield, 1st Cong. ch. and so. 8 39  Toledo, Mrs. Eliza H. Weed, 20 00  Troedhyrdalar, Welsh Cong. ch. and  so. 17; William Beran, 6; 22 00  Walnut Hills, Mrs. J. Bates, 5 00—571 47 </p>	<p> <b>NEW YORK.</b>  Arkport, J. P. Case, 2 00  Auburn, H. J. Brown, 25 00  Barryville, Cong. ch. and so. 1 00  Batavia, Mrs. Anna V. S. Fisher, 10 00  Brentwood, E. F. Richardson, 5 00  Brooklyn, Clinton Ave. ch. E. Holmes,  150; Julius Davenport, 50; a friend,  23 50; 223 90  Chenango Four Corners, Mrs. A. Bar-  stow, 10 00  Canandaigua, 1st Cong. ch. and so. 272 10  Chenango co., a friend, 12 00  Chastertown, Rev. R. C. Clapp, 1 00  Clarkson, C. B. M., 5 00  Cornackie, M. Lusk, 5 00 </p>
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**Legacies.**—Cleveland, Eliza Taylor,  
by J. W. Taylor, Exr, 71 16  
Berlin Heights, Erie Co. Jehiel  
Seely, by Geo. M. Austin, Trustee,  
400, less com. and exp. for use  
at Tang cho, North China, 369 45—440 61

## INDIANA.

Indianapolis, Mrs. M. E. Edson, 3 90

## ILLINOIS.

Bloomington, Mrs. E. E. Brokau, 21 00  
Byron, A. A. Johnston, 90  
Chicago, New England ch. 16.72; A  
friend in do. 100; Central ch.  
115.99; E. Ratusus, to const. him-  
self H. M. 100; 832 71  
Danville, A friend, 2 00  
Eglio, Cong. ch. and so. 18 45  
Geneseo, Charles Perry, 10; Mrs.  
Perry, 10; 20 00  
Kankakee, Cong. ch. and so. 3 00  
Kewanee, Cong. ch. and so. 50 00  
Lewiston, ———— 50 00  
New Windsor, Cong. ch. and so. 15 00  
Oak Park, Cong. ch. and so. 17 19  
Quincy, 1st Union Cong. ch. 32 55—562 71

## MICHIGAN.

East Saginaw, M. E. Culver, 3 00  
Grand Rapids, 1st Cong. ch. and so. 15 00  
Greenville, Cong. ch. and so. 45 35  
Jonesville, S. B. Vrooman, with other  
dona. to const. Ida May Vrooman,  
H. M. 70 00  
Kalamazoo, Gold Ring sold, 50  
Newaygo, J. N. Hick, 3 00  
Olivet, Y. M. C. A. of Cong. ch. 19 16  
Owosso, 1st Cong. ch. and so. 37 00  
Portland, Cong. ch. and so. 8 31  
Potterville, Cong. ch. and so. 10 00  
Romso, Cong. ch. and so. 85 45  
St. Johns, 1st Cong. ch. and so. 15 40  
Walker, Rev. G. A. Pollard, 2 00—312 67

## MISSOURI.

Aurora, Cong. ch. and so. 3 50  
Butler, Samuel Sister, 11 00—13 50

## MINNESOTA.

Austin, Cong. Union ch. 19 29  
Bloomington Ferry, H. D. Cunningham,  
ham, 5 00  
Faribault, Cong. ch. and so. 44 60  
Hamilton, Cong. ch. and so. 10 00  
La Verne, Rev. C. W. Matthews and  
family, 5 00  
Mantorville, Cong. ch. and so. 13 40  
Minneapolis, Plymouth ch. and so.  
26.10; Friends, 390; 426 10  
Northfield, 1st Cong. ch. and so. 8 90  
Spring Valley, 1st Cong. ch. and so. 21 27—553 56

## IOWA.

Cresco, Cong. ch. and so. 7 10  
Garnaville, Rev. G. M. Porter, 5 10  
Hampton, A friend, 90  
Quasqueton, Rev. A. Manson, 5 00  
Sherrill's Mount, Ger. ch. 1 00  
Waterloo, Cong. ch. and so. 25 15—44 25

## WISCONSIN.

Beloit, 2d Cong. ch. and so. 14; Rev.  
S. R. Riggs, a New Year's gift, 10; 24 00  
Berlin, Un. Ch. Mts. Soc. 10 00  
Caledonia, T. Sands, 3 00  
Dodgeville, Mrs. Jane H. Jones, 10 00  
Klunkiekonick, Cong. ch. and so. 5 80  
Menasha, A friend, 20 00  
Milwaukee, Plymouth ch. and so.  
56.06; Spring St. ch. and so. 25; 81 06  
H. G. Story, 10; 6 50  
New London, Cong. ch. and so. 31 00  
Racine, 1st Presb. ch. 10 00  
Sun Prairie, Cong. ch. and so. 10 00  
Union Grove, Dr. Adams, 10 00  
Wauwatosa, Sally Green, 10 10—232 46

## OREGON.

Forest Grove, Cong. ch. and so. 7 50  
Portland, E. B. Babbitt, 30 00—37 50

## CALIFORNIA.

Oakland, Plymouth Ave. ch. and so. 21 35  
Sacramento, Cong. ch. and so. 46 50  
San Francisco, 1st Cong. ch. and so.  
303.18; Plymouth Cong. ch. and so.  
19.00; 327 78  
Santa Barbara, W. W. Van Winkle  
and wife, 30 40  
Santa Cruz, Pliny Fay, 10 00—428 08

## COLORADO.

Colorado Springs, Cong. ch. and so. 12 50  
Denver, 1st Cong. ch. and so. 22 75—35 25

## DAKOTA TERRITORY.

Yankton, Cong. ch. and so. 16 78

## CANADA.

Province of Quebec,  
Fingal, Phineas Barber, 10 05  
Montreal, James Court, 25; Abner  
Kingman, Jr., 19; 35 00—45 05

## FOREIGN LANDS AND MISSIONARY STATIONS.

England, Albys, Mr. and Mrs. Gellibrand, 50 00  
Japan, Kobe, Rev. P. J. Guilek and wife, a  
thank-offering upon completing fifty years  
of service, 50 00  
Turkey, Trebizond, Rev. M. P. Parmelee and  
wife, a thank-offering, 10 00

## MISSION WORK FOR WOMEN.

## FROM WOMAN'S BOARD OF MISSIONS.

Mrs. Benjamin E. Bates, Boston, Treasurer.  
For several missions, in part, 6,068 96

## FROM WOMAN'S BOARD OF MISSIONS FOR THE INTERIOR.

Mrs. Francis Bradley, Evanston, Illinois,  
Treasurer, 1,200 00

## MISSION SCHOOL ENTERPRISE.

MAINE.—Greenville, Cong. s. s. 23; Nor-  
ridgewock, Cong. s. s. 31.22; Orland,  
Cong. s. s. 5.25; 59 47

NEW HAMPSHIRE.—Newport, Cong. ch. and  
so. 26.17; Stratham, Cong. s. s. 25; 51 17

VERMONT.—Barnet, Cong. s. s. 41.60; Ben-  
nington, 2d Cong. s. s. 9.81; Dummerston,  
Cong. s. s. 10.75; Franklin, Cong. s. s.  
2.12; Greensboro, Cong. s. s. 6; Lower  
Waterford, Cong. s. s. 10.78; Windsor,  
Cong. s. s. 19; 100 06

MASSACHUSETTS.—Billerica, Emily and Char-  
lotte Hason, 1 10; Brookline, "Bethany  
Sisters Bible Class," Harvard ch., for sch.  
at Amasia, Turkey, 6 mos. 25; Campello,  
Cong. s. s. 32.88; Granby, Cong. s. s., for  
student at Harpoot, 30; Hadley, 1st Cong.  
s. s. 13; Lexington, Mrs. Goodwin's s. s.  
class, for Sourponhi, Manisa, 30; 121 98

NEW YORK.—Flushing, Cong. s. s., for Ah-  
mednuggur, 22.15; Honeoye, Cong. s. s.  
17; Lockport, Cong. s. s. 50; Mount Mor-  
ris, 1st Presb. s. s., for pupil at Harpoot,  
30; 120 17

PENNSYLVANIA.—Gould Town, Cong. s. s. 1 00

MARYLAND.—Baltimore, 1st Cong. s. s., for  
teacher at Ahmednuggur, 25 00

ILLINOIS.—Payson, Cong. s. s. 23 40

MICHIGAN.—Mancelona, A little brother and  
sister, 1 00

Donations received in January, 27,389 75  
" for the Debt, in January, 1,377 73

Legacies received in January, 23,767 47  
8,413 43

337,180 96

Total, from Sept. 1st, 1877, to  
Jan. 31st, 1878, \$105,291.33